Lutheran Herald

PRESIDENT AND PRESIDENT EMERITUS

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Photo Courtesy Minneapolis Tribune

Dr. Fredrik A. Schiotz and Dr. J. A. Aasgaard. This picture was taken Sunday afternoon, June 13, immediately following the installation of Dr. Schiotz.

UME XXXVIII MINNEAPOLIS, MINN., SEPTEMBER 7, 1954 NUMBER 36

BY THY SPIRIT GUIDE HIM

A Prayer for the President of the Church

TODAY, O GOD, Thy children, the members of The Evangelical Lutheran Church, offer Thee thanks for a new leader: Thy servant Fredrik A. Schiotz. We believe that it was Thy guidance which led our chosen representatives in convention assembled to elect him our President. So we accept him as Thy gift to our Church, in the sure knowledge that his selection is pleasing to Thee.

We offer now our prayers for him. It is a difficult and responsible task upon which he enters. His will be the ministry of directing the affairs of our Church. His decisions will affect the progress of Thy Kingdom among hundreds of thousands of people: in congregations young and old; on mission fields at home and abroad; in schools and colleges and seminaries; in institutions of mercy. His influence in inter-synodical and inter-church affairs will help or hinder our unity and union with those whose faith we share. Without Thee he cannot measure up to his heavy responsibilities. By Thy Spirit guide him; by Thy power mold him; by Thy goodness sustain him.

Let him walk close to his Savior, nourished by Word and Sacrament, growing each day in spiritual stature. Let him be firm in his defense of the faith, in rebuking sin, in admonishing Thy people. Let him be gentle and kind and merciful in dealing with those who are weak or discouraged or erring. Let him be courageous as he directs the work of Thy Church and leads Thy people.

So bless our Church in the coming days, O God. Let the blessings of the past be a foretaste of that which awaits us in all our tomorrows.

We pray in Jesus' Name. Amen.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CLARICE FOSS, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Editor**

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neapolis, Minn., Sept. 7, 1954

Lutheran Herald

OUR CHURCH

(Used as high mass hymn at the Norwegian-American Service in the Nidaros Cathedral, July 30, 1930)

t is the Church of living stones,
ı 'mong the tottering nations,
ging its joy where sorrow moans,
ng us comfort and patience.
usands of buildings grand and tall,
mbling to ruins did they fall,
stands the house of our Master.

This is a gift our fathers gave,
Bid us to better this building.
Peace to their dust in hallowed grave!
Still the old church gives them shielding.
Honor we'll show them by our deeds,
Serving the church in all its needs,
Aiding the house that they gave us.

Homes we have built beyond the seas,
Churches—by thousands they tower.
Never our Church's work shall cease,
Lofty its aim and its power.
Built on the solid rock of truth,
By it shall live our future youth
Down throughout numberless ages.

Heavenly garbs our souls shall wear,
Cleaving ethereal regions.
Nature gives back to earth her share,
Church-bells are ringing by legions.
Heavenly choirs, the Church's song,
Blending the Church-bells' peal among
—These greet the race of the future.

G. HOYME

Translated by J. J. Skordalsvold, 1938

hor of this hymn, the late Rev. G. Hoyme, was asgaard's father-in-law. It is reprinted here at Dr. ard's suggestion, as exemplifying the Church's faith ne and eternity.

A Tribute to Dr. J. A. Aasgaard

Alvin N. Rogness

Toscanini had been rehearsing the New York Philharmonic Orchestra in Beethoven's Seventh Symphony. Sectional rehearsals over, he drew them all together in a superb execution. When the last strains died away, an awed silence held the group, during which the first chair violinist whispered to a companion, "If he complains now, I'll leave the hall." Toscanini stood, eyes closed, for moments, then swept the orchestra, "You're nothing! I'm nothing! Beethoven is everything!"

We come tonight as a Church to speak about one of our brethren, our director and leader. It may seem in ill taste for us as Christian people to praise one another when we confess that to God belongs all praise and glory. God is all in all, and in Him we live and move and have our being. With Paul we declare that while we live, yet we do not live—Christ lives in us. In truth, we are nothing—our leader is nothing—God is everything.

George McDonald of England, who inspired C. S. Lewis, T. S. Eliot, and others with his profound insights, has said that love and praise and forgiveness bestowed by Christians to their fellows are a kind of luxury of the Christian life. We who are swallowed up and enveloped in the overwhelming love and forgiveness of our Lord have the merry privilege of loving and forgiving one another as a sort of happy by-play. We praise one another against the same overpowering praise of God. Therefore, the occasion which brings us together this evening is really an hour of merry-making. To praise each other is part of the mirth—the joyous interplay of the children of God—the jubilant little phrases that trip in and out of the strident, majestic chords of the Church's continuous Te Deum.

The apostle Paul in his frequent praise of people usually prefaced his words with "I thank God for you." We use that phrase too often as a kind of pious preface. Tonight we use it in utter earnestness: As a Church we thank God for our leader, Dr. J. A. Aasgaard.

Having said that, I propose to go on unabashed to praise him. I am sure that it is pleasing to God that we do just that.

When I told Dr. Aasgaard that I had been assigned the task of talking about him, he gave me one word of caution. He said, "Be sure that you paint the kind of picture I can recognize." I made no promise. After all, I can only describe the man as I have observed a appraised him. If the picture is incorrect, then all I c say is that tonight as the good Doctor confesses his si to God before falling asleep, among his other transgr sions, he will have to add the sin of a long-term d ception.

Augustana Audio-Visual Ser

Governor Anderson of Minnesota and Dr. Aasgaard at the testim ial dinner given by the Lutheran Brotherhood Insurance Society honor of Dr. Aasgaard.

Let me say, too, that unlike Mark Antony in Shak speare's *Julius Caesar,* I come to praise Dr. Aasgaa not to bury him. As long as God gives him life, h leadership and wisdom will shine as a guiding light a brood as a gentle benediction over His Church.

The first observation I have about him is that has a great God. His witness has not been to hims but to Someone behind and beyond himself. Men w have known him cannot but ask, "What makes hi tick?" You cannot account for a man like that wit out seeking for an explanation beyond the man. T native endowments which nature gave him could ha produced an industrial tycoon, a political giant, or ruthless tyrant. Someone has captured him and he him fast; there is no other key that will unlock a explain the phenomenon of this man.

A section hand had died and was buried. One of h fellow railroad men, as he was leaving the cemete remarked to a man near him, "Hans had a great Go Would it not have been a bit too bad had he said i stead, "Hans was a great guy," or even "Hans was great Christian"? It is a sublime tribute to our lead

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*Dr. Rogness delivered this address at the Program of Appreciation of Dr. Aasgaard at the June convention of the Church.

Dr. Fredrik A. Schiotz

(eprinted from the Minneapolis Star)

Willmar Thorkelson
Minneapolis Star Staff Writer

he new president of The Evangelical Lutheran Church ELC) believes he could hitch-hike around the world id stay in the home of a different friend every night. The friends Dr. Fredrik A. Schiotz has made in guid-g and directing mission activity and strategy for world utheranism include native church leaders and mission-ies in Asia, Africa, the Near and Middle East, and urope.

Others are government officials with whom he has alt successfully in ticklish negotiations across confer-ce tables in several national capitals.

Still others are needy and dispossessed people he has friended with church and personal resources, such as ugees in a 350-bed hospital under his supervision in usalem.

The 53-year-old churchman who in September will ve into the president's office in the new ELC building Fifth Street and Fifth Avenue S. in Minneapolis ls his spiritual thinking has been stretched through global contacts with people of other national back-unds and colors of skin.

DR. FREDRIK A. SCHIOTZ
President of The Evangelical Lutheran Church

Intimate contacts with African and Asian natives have acquainted him with the aspirations of these people and have emphasized the opportunity for the Christian Church to draw together all men in the unity of Christ.

One of his most dramatic experiences in this connection occurred in Tanganyika, where he was attending a service with a native congregation seated on an earthen floor. A barefooted old man in dirty clothes rose and handed him a package containing an ebony baton. The man said:

"Here I stand, a black man created by God. There you stand, a white man created by God.

"Here I stand, a black man redeemed by Christ. There you stand, a white man redeemed by Christ.

"In this baton I extend to you, you will see a white spot along the edge. As it is all one wood, so black and white men are one in Christ."

This untutored man, Dr. Schiotz felt, had spelled out a truth of Christianity vividly and succinctly.

To fulfill the responsibilities he has had with the National Lutheran Council and the Lutheran World Federation, Dr. Schiotz has regularly commuted between New York and Geneva, Switzerland. His work has made him not only one of the most traveled persons in the 920,000-member ELC, but also one of its most world-minded.

And without doubt he also is one of the Church's most prodigious workers. According to his wife, Dr. Schiotz "time and again" works all night at his home at Glen Head, Long Island, especially on returning from trips abroad. The reports he prepares after his travels would fill many books each year, if published. His work piles up at home because he gives so generously of his time to others, his wife explained. "He is the last one to take care of himself," she added. "He just can't say no. He is very sympathetic to need and very approachable."

On those nights when he does go to bed, he rolls out in time to catch a 6:25 A.M. commuter train to Manhattan. He is usually the first to arrive at his office.

To aid him in his work, he has a recorder into which he dictates letters and reports. Dr. Schiotz's home office has papers scattered over the floor and notes on every available flat surface.

His homecomings after trips abroad are real occasions, and frequently there is a ball game in which the whole family (Mr. and Mrs. Schiotz, Lois, 22, Nathan, 17, and Paul, 15) participates.

The family is hoping now that they will move back to Minnesota that Dr. Schiotz will take a vacation again.

He hasn't had one for years, although he has a cabin near a Bible camp at Menagha, Minn., which he developed while he was a pastor at Moorhead. The last time he did go to the cabin most of his time was spent in preparing reports and in going into town to mail them, the children recall.

Dr. Schiotz is able to keep up his pace because he long ago decided that his "job belonged to God" and he was going to "place himself completely in the hands of God."

This total commitment makes Dr. Schiotz a serene and confident person. It also has stood him in good stead on many occasions.

One occurred in 1948 on a visit to Sumatra during the first police action by the Dutch in trying to place all of Indonesia again under Dutch rule. When the Indonesians rebelled, the United States stepped in and a status quo line was set up for an armistice, although the armies were not neutralized.

Dr. Schiotz and Bishop Johannes Sandegren of India were to make an important visit to the Batak Church, in republican territory, for the Lutheran World Federation. They had received a pass to cross the two military lines, but shortly before they were to leave they were strongly advised by Dutch officials not to go since the armistice had been temporarily abrogated and their safety could no longer be guaranteed.

Reluctant to give up the trip because the Bataks were counting on them so much, Dr. Schiotz asked the bishop what they should do.

"You make the decision," the bishop replied.

At this particular moment Dr. Schiotz grasped at the Biblical promise that "Your heavenly Father knows what you have need of before you do." This gave him a new sense of release, because he knew, he said later, that even in death God would take care of his needs.

"I said to the bishop, I think we better go." When they came to the status quo line, the Batak church leader was waiting to receive them.

"The first thing he did was to have us line up in a circle so the status quo line cut the circle," Dr. Schiotz said. "Behind us was the Dutch frontier guard; ahead was the Indonesian guard.

"The Batak church leader led us in the singing of a hymn, and he asked Bishop Sandegren to lead us in prayer. As I lifted my head, my eye caught sight of the two guards joined in the singing of a hymn—both sides lifted above the animosity of the moment."

This is what Dr. Schiotz feels is the call of the Church—to "lift us above the sinful animosities of life that so easily divide us."

Before he had gone across the lines, Dr. Schiotz had written his wife, saying he didn't know what was ahead of him but if he didn't return he wanted to thank he for the glorious fellowship they had had together.

Another time in Indonesia he found some bad feelin toward America among the Bataks, because of ill treatment relatives and friends were receiving in th country. He cabled his wife, telling her about the Bata colony in Harlem.

She went there with food baskets, put them in touc with proper welfare agencies, and suggested they wri back to their relatives in Indonesia.

While the Schiotzes are always doing things for oth people, friends find it difficult to do much for them. Dr. Schiotz is given an honorarium for some churc address, he will often return it with a request it be use for the congregation's building fund or some oth worthy project.

A man familiar with his expense statements says D Schiotz is so conscientious about his stewardship respon sibilities that he will buy a five dollar meal ticket o arriving in a city where he will spend a few days— so he might save 50 cents for his Church.

In addition to good stewardship, Dr. Schiotz is al known for his tact and diplomacy.

When he became pastor of a Brooklyn, N. Y., churc he found the congregation divided into two section one in Norwegian and the other in English. Althoug the English section was much larger, the Norwegia one—mostly because of tradition—was using the muc longer sanctuary upstairs, and not filling it, while th English section was crowded out in smaller quarte downstairs.

For three Sundays, Dr. Schiotz carefully presented th facts of the situation to the two sections, and on th third Sunday said he wanted only the people in th Norwegian section to vote on whether they wanted move. If a single person from that section opposed it, th Norwegian services would continue upstairs, he sai The vote was unanimous and Dr. Schiotz careful prep rations prevented any hard feelings.

The same diplomacy served Dr. Schiotz well whe he led negotiations concerning millions of dollars wor of orphaned mission property and the question of mi sion personnel with members of the British coloni office in London and with government officials in Au tralia, Germany, Israel and Tanganyika.

The new ELC head was first tapped for responsib church leadership while a student at St. Olaf Colleg Northfield. In 1923, on the steps of Old Main the Dr. Lars W. Boe, then the president, placed a letter his hand which invited the college to send a represen tive to Rock Island, Ill., where organization of a L theran Student Association of America was to be co pleted.

"You go," Dr. Boe ordered young Schiotz. He did a

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Tribute to Dr. Aasgaard

ntinued from page 800)

Dr. and Mrs. Aasgaard in their home

at of him men will be more likely to say "He had a eat God" than that "He was a great Christian." It is e mark of true renunciation and of the grace of mature th that a life points beyond itself to Him from whom good and perfect gifts come.

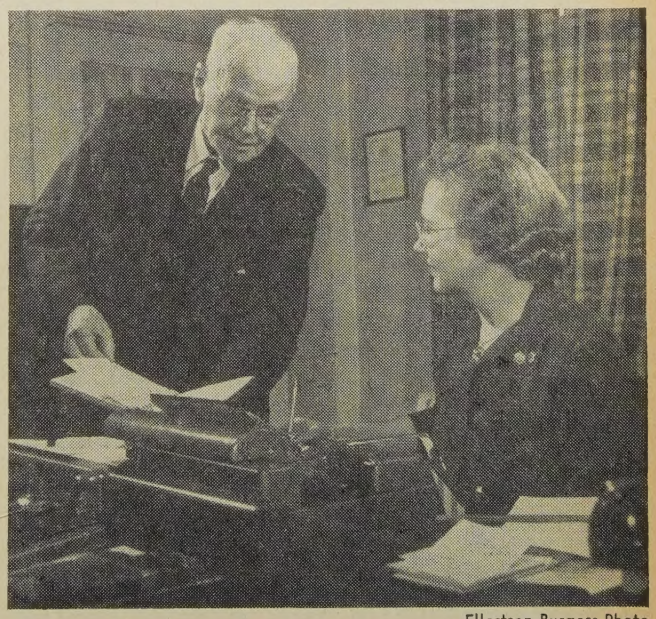
The second thing I desire to say is that at heart he is ever a pastor and an evangelist. Whether in public dress or in his devotions with boards and committees, in his casual exhortations, the two portions of Scripre which I have heard him employ most often are ese: First, from Romans 10:1, "Brethren, my heart's sire and prayer to God for Israel is that they might saved"; and second, from Luke 14:23, "And the Lord d unto the servant, Go out into the highways and dges, and compel them to come in, that my house ay be filled." It is no secret that however full his nedule or pressing his tasks, it was impossible for his ends to dissuade him from accepting invitations to it and preach to congregations, small or large. I have ard him repeatedly say that if he could not conceive his office as head of the Church as truly a pastoral ice, he would not continue in it another day.

e embodied for me the quality of innocence. Whatver may be said of his astuteness as church statesman, e Lord had given him richly the absence of selfnsciousness, which I believe is the "innocence" which nesis describes as the state of our first parents before e Fall. Upon their sin we are told that ". . . the eyes them both were opened, and they knew that they re naked." They became aware of themselves, painly self-conscious. I don't suppose Dr. Aasgaard has r lost ten minutes of sleep because someone neglected say hello to him, or forgot to give him credit, or failed to invite him. To sulk or be peevish over any affronts to his person were qualities alien to him, because God's grace had given him a child-like innocence. He wasted no nervous energy over malice or vindictiveness. Oblivious to any trumped up rights, he did not conceive it "unfair" that duties crowded in. His disregard for his health gave testimony to the same quality. There is nothing psychopathic about him; in a true Christian sense, he is disgustingly normal.

Nor did any person swallow him up. He has remained himself. Many men have doubtless had their deep influence upon him. I think of Lars W. Boe, who stood in peculiar juxtaposition to him, and to whom he was knit in bonds of affection and in the ties of the fellowship of faith. But neither swallowed up the other, and each, remaining peculiarly one, gave to the other the strength of two.

Only one person could have swallowed him up. She to whom he gave the greatest in measure and kind of human love, and with whom he has shared life for over half a century, she, conceivably could have robbed him of his individuality. But togther, both strong people who could have threatened each other, they have respected in each other and in their children the inalienable and God-given right of each person to be himself, a singular, unique, and peculiar creation of God.

While we address him as our leader, we will remember him primarily as a fellow follower. He has never set himself apart from the priesthood of all believers, and pastors and laity alike in the Communion of Saints have had the happy sense that he was always "one of us." He never ceased to be first and always *a man*. I



Ellertson-Burgess Photo

Dr. Aasgaard and his secretary, Miss Jennie Berg. Miss Berg completed 25 years of work as secretary to the president September 1, the very day Dr. Aasgaard retired.

cannot resist using some of Kipling's lines in describing him:

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
And make allowance for their doubting too;
If you can wait, and not be tired of waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise.

If you can walk with crowds nor lose your virtue,
Or talk with kings, nor lose the common touch . . .
If all men count with you, but none too much.
If you can fill the unforgiving minute
With sixty seconds worth of distance run,
Yours is the world and all that's in it,
And, what is more, you'll be a man, my son.

The Evangeical Lutheran Church is thirty-seven years old. History may dub this Synod "The Church of Dr. J. A. Aasgaard." Its eight preface-years were written by Dr. H. G. Stub, and it is possible that only a few concluding years will remain for Dr. Fredrik Schiotz, but the great epic chapters of the Church—twenty-nine of them—have been under one author alone. Historians are already terming the first half of this twentieth century "the age of Churchill"; ELC historians may well parallel this era of our Lutheran Church as "the age of Aasgaard."

Nor will the appellation be undeserved. He has held leadership not only by the courtesy of time. Even now, at almost fourscore years, no other helmsman can rival him as he guides the 2,000-delegate ship through the treacherous parliamentary rocks of the course the ship must take.

He holds his pilot's license now, as for a third of a century, on the sound credentials of a wise and nimble statesmanship, a kind and firm bishop's heart, and the clear eye of a faith that sees beyond the storms and the seas the distant harbor, the city that hath the foundations, eternal, in the heavens.

The Evangelical Lutheran Church has no stronger, gentler, manlier man.

Dr. Fredrik A. Schiotz

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was elected the association's first president. But after he returned he found the correspondence and other duties connected with the office so heavy he had to check in his baseball suit. Giving up baseball in college for a man who is now a fanatical Brooklyn Dodger fan was the most difficult thing he has done—next to seeing the Dodgers lose to the Yanks, he claims.

For two years after graduation from St. Olaf, he taugh English and speech in his home town high school a Ladysmith, Wis. Then he entered Luther Seminary, S Paul. He interrupted his training there to travel for year with the Student Volunteer Movement in behal of foreign missions.

He and Mrs. Schiotz, the former Dagny Aasen, whon he met at St. Olaf, had planned in college to becom missionaries; in fact, it was all arranged that they woul be supported by a northern Wisconsin congregation. Bu because of uprisings in China, the Church was not send ing out any new missionaries at that time.

Instead of becoming missionaries, the Schiotzs too a year out of their Moorhead pastorate and visited mi sion fields in Japan, China, India, South Africa, an Madagascar.

Following the Moorhead pastorate, he became direc tor of the ministry to Lutheran students on non-Luther an campuses for the American Lutheran Conference.

Later he was recalled from the parish ministry agai (this time from Brooklyn, N. Y.), to direct the work o missions begun by Lutheran Churches of Europe an cut off from original support by World War II.

It was perhaps a surprise to some people that th ELC should in 1954 elect as president a man who vigor ously supported membership in the World Council o Churches at the ELC's 1948 convention—the time whe the ELC rejected it by a two to one vote.

Dr. Schiotz, at a conference following his election insisting, "I never want to be anything but honest, said he stands in the same place with respect to th World Council as he did in 1948. "As president of th ELC, I shall never hide my personal points of view," h explained. "But I will never use my personal conviction to coerce my Church to do anything contrary to majorit opinion.

"If the ELC should join the World Council, it woul not be because the ELC president has exercised coercion but because the Church has freely expressed the opinio that this is the way it wants to walk."

Dr. Schiotz said that outsiders have told him the EL has a lot of warmth and evangelical fervor and he want to keep that. The best way to do that, he continued is to give it away through the proposed merger wit three other Lutheran bodies.

When Dr. Schiotz was nominated for the presidency b Dr. Elmer S. Hjortland, senior pastor of Central Lu theran Church, Minneapolis, it was suggested he woul bring these qualities to the office:

"A leader, not a commander."

"A statesman, not a politician."

"One who respects the past but does not worship i who preserves orthodox integrity but does not worshi words and phrases, and who will not confuse chang

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ndustrial Progress, But— Spiritual Decadence

Rolf A. Syrdal

Salt Vats in Colombia

very progressive side of Colombia appeared as we ade our way through our mission field. Progress in e material and technical development was startling imagination and extent, contrasting to the fanatical ay in which the state of spiritual stagnation was pre- rved and the lack of vision in developing educational ıd other benefits for the common man.

Protestant schools in the "Mission areas," consisting about three-fourths of the land area of Colombia, deny rge numbers of children any possibility of schooling. pen discrimination against Protestants in higher hools is demonstrated by many concrete examples, ven to the expulsion of such students. Churches are ill being threatened and attacked. In many places here even the law permits Protestant Churches, the cal priests have power enough over the police so that ıey dare to intimidate the people, making them fearful f reprisals if they meet for worship, or attend the con- regational schools.

Along the road north of Bogota we went through an rea where coal mining is being carried on by private ıdividuals or smaller groups. Further north was Paz e Rio with a mountain of coal on one side of the ver valley that goes through the town and a moun- ın of iron ore on the other. Modern mining procedure ıd machinery help make this an important center. A ilway, 21 miles long, will bring both coal and iron ore Belencito where a giant modern foundry and steel ant is being erected at the cost of over $23,000,000. Engineered by U. S. companies, much of the machin- y is from the U. S. and most of the construction steel and some machinery is from France. Besides being so close to the raw materials there is a mountain of lime right by the plant where cement is manufactured for construction purposes and for sale of surplus to other firms. Thorough study of the area indicates 1,920,000,000 ton of coal, 66,091,704 ton of calcium carbonate and 53,147,635 ton of iron ore are mined, with the possibility that unexplored areas will yield more. The plant that is being erected will produce its own coke for smelting, the gas for generating its own electricity, will smelt and purify its own iron and produce steel plate and finished steel products. By-products, such as tar, ammonia sulphate, and benzol will all be utilized. From this should come plastic products, good tarvia roads, and other items. Not far from the steel plant an automobile factory is under construction. There is vision in material things.

What this means to our mission is simply that there will be many people that will be used as laborers in the mines and plants. At Paz de Rio it is expected that about 2,000 men will be employed. At Belencito they expect to employ 3,000. A modern city of 1,000 homes is now being constructed complete with a fine hospital to serve the laborers of the plant. These men with their families need the Gospel, and the possibilities of meeting the need are being studied. Will we be permitted there? Will fanaticism hold us out? Will we have major or minor difficulties? These questions are still not answered, but as a mission we are awake to the need and look to God for an opening here if it is our responsibility to enter in.

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EDITO

Retrospect

By this time Dr. Aasgaard has probably had more than his fill of "farewells": expressions of gratitude by word and deed; dinners and parties; testimonials and gifts and remembrances of all sorts. He will no doubt heave a sigh of relief when all that is over with and he can get down to the business of routine life and service again. Time is not going to hang heavily on his hands. He has a program of activity outlined for himself which gives assurance that as long as God gives him life and strength he will continue to be busy—and therefore happy—in his Lord's service. He would not want it otherwise; idleness and Dr. Aasgaard do not have even a speaking acquaintance with one another.

Four years ago, on the occasion of Dr. Aasgaard's twenty-fifth anniversary as President of The Evangelical Lutheran Church, LUTHERAN HERALD had its say about him in some detail. At that time we attempted to analyze the generation which his presidency has encompassed and to evaluate his service to our Church. We would willingly do it all over again now, but we desist in deference to his clearly expressed desire. The address by Dr. Rogness which appears on another page is printed with Dr. Aasgaard's permission, but that permission was accompanied by the request that the publication of the address by Rogness should be about all! With the exception of this column of editorial tribute, we have scrupulously heeded Dr. Aasgaard's request; we hope that he will forgive the disobedience of these few additional lines.

The president of a thoroughly democratic Church like ours leads much more by "the will of the led" than he does by constitutional sanction. Such a situation would be far from ideal for a person who can best work "by rule of thumb." For a genuine leader, however, it is ideal. Now that Dr. Aasgaard has closed a twenty-nine-year-long career as our president, we are coming to realize how much the Church has trusted him and how scrupulously he has administered that trust. He has never asked for a constitutional change to give him more authority, and the Church has never volunteered to confer it. Yet we doubt whether the president of any American Lutheran body, past or present, has had and exercised greater actual authority.

This unique situation is due first of all to the man, of course. Second only to the spiritual qualifications which we take for granted, Dr. Aasgaard's chief characteristic is a vast common sense. When an able, consecrated, Christian man approaches a problem with extraordinary common sense, he does not need a great deal of constitutional authority in order to be able to solve it. His solution, based on able, consecrated, Christian common sense, will more often than not be the right one. People who have their own share of such common sense will realize this and accept the solution as being right. Whether either Dr. Aasgaard or the people of the Church have ever formulated this fact into a statement matters little. It has been the most outstanding aspect of the Church-President relationship all these years.

That leads up to this further statement: Such a relationship can exist only when the pastors and the people of the Church understand it and want it. Ours has never been a Church which found it necessary to hamper or guard itself by a large number of rules and regulations. These have been kept at a minimum. The Church has tried very hard to place in positions of leadership men of ability whom it could trust. Then it has accepted their leadership, not blindly, but trustfully. If ever a leader has needed to be corrected, the Church has not been reluctant to make its will plain. Whenever circumstances have demanded special legislation, the convention of the Church has been quite willing to supply it. However, the mistake of making such emergency legislation an excuse for fixing an unchangeable principle—a sort of modern version of "the laws of the Medes and the Persians"—is a temptation our Church has managed to avoid. Flexibility and trust describe the "polity" of The Evangelical Lutheran Church.

A man who has been as closely associated with Dr. Aasgaard all the years of his presidency as any human being, happened by just as we had written the above. He expressed agreement with what we have written but stressed the importance of the inter-play between president and people. What he means is that there has been a noteworthy ability on the part of the president of the Church to bring out the best that there is in the Church and vice versa. We believe that that is an exact description of the relation between Dr. Aasgaard and The Evangelical Lutheran Church all these years.

More we shall not say, although we confess that it is an effort to desist. The editor is one of those who has been in somewhat close contact with Dr. Aasgaard, especially in later years, during the merger negotiations. He records it as his considered conviction that he has never known a greater man, and that God has never given to our Church a greater leader. For that he thanks God. And, more than a little wistfully, he adds, "I shall never see his like again."

IALS

Prospect

ver since Dr. Schiotz was elected president of The vangelical Lutheran Church, people have been saying at "this marks the end of an era," and that "a new y now begins." If we understand those statements rrectly, they do not imply (a) that the administration the out-going president has gotten out of step with e times; or (b) that we must now look forward to drastic revolution.

Neither conclusion would be correct. A glance back er the years will reveal that the past decade, up to and cluding today, have been the years of the ELC's great- progress, spiritually and therefore materially; there nothing senile about the outgoing administration! or can anyone who knows Dr. Schiotz believe that he ters upon his new office with a brand new broom in s hand, eager to sweep out imagined cobwebs and bris. He knows that he treads amid traditions which e great and continuingly valid. He will walk wisely d circumspectly.

et both the quoted statements are true when they are operly understood. They are true in the meaning of ese two lines from the closing portion of Tennyson's *orte d'Arthur:*

The old order changeth, yielding place to new,
And God fulfills himself in many ways.

"The old order"—and how many of us have been a rt of it!—represented an era of tremendous signif- ance in our Church's life. The great men of God who d us into it, in it, and through it have come, one by e, to the day when they must lay down their heaviest sponsibilities. Some of them are at home with their rd; more of them are "in retirement."

For the ELC the change in top leadership has come ther suddenly, although not abruptly. Dr. Bergsaker's ath and Dr. Shurson's resignation as treasurer, plus w Dr. Aasgaard's retirement, have removed our tried d trusted "Big Three" in the space of less than three ars. The presidents of the two theological seminaries tired within the past year. When the district presidents xt meet as a group, only two will be present of the ll roster which met ten years ago. The same is true departments, auxiliaries, and church offices. The rnover" in our official family the past decade has en exceptionally large.

This does not, however, mean that continuity is lost. Largely this is true because *men,* no matter how important they may be for their time, are incidental. It is the *Church* that counts. Even a Church body (although we grant that it is important only as a voluntary organization of congregations) has the comforting right and sobering duty of hearing the Lord say, *"I* will build my Church."

Continuity is maintained, further, by the fact that change in personnel is never complete. Dr. Schiotz comes to his new office with a "team," an official family, which has a great deal of experience and, we believe, a high average of ability.

Still further, the continuity of the work of the Church is assured by the character of the man who takes over leadership. Not only does he come into his position with a great deal of experience in administrative affairs. Much more important, he is a man whom it is impossible to dislike. Nor will it be easy for anyone to distrust him. The many years have proved that Dr. Schiotz is a born Christian leader, and that fact alone insures that the Church will go on to ever greater goals.

Changes there will be, obviously. The problems which confronted Dr. Aasgaard twenty-nine years ago when he became president are not the problems which confront Dr. Schiotz. It would be utterly useless to attempt a comparison and to try to evaluate which of the two men faced the more complex problems. Nor is that important. What is important is that the Church shall understand that twenty-nine years ago is not today.

His first task is that of leading the Church as it is today. It is a tremendously complex organization, one which will certainly not become simpler in a time which becomes steadily more complex. He is the chief administrator of a tremendous organization, and it will be his task to act as the leader and co-ordinator of the entire Church.

His spiritual duties will be those of the leader of any Church. We do not believe that there is a great deal of difference between his problems there and those of his predecessor. It may be that the fact that The Evangelical Lutheran Church is now completely identified with American life may make some difference. Possibly it is easier to maintain the lines when a church body can hide behind a foreign language, as was the case at the beginning of Dr. Aasgaard's term of office. However, over the years the transition has been complete, and it is a distinctly American organization that Dr. Schiotz will now head.

A particular opportunity which comes to the new President is to lead his Church into the proposed merger. After the convention of last June, no one can question that our Church wants union with its three sister bodies. Perhaps the truest measure of Dr. Schiotz's leadership will be revealed as he leads us toward that goal.

The Rev. and Mrs. Stanley V. Gjervik and three children in Hawaii

Aloha From Hawaii

Stanley V. Gjervik

We are all well, enjoying the pleasantness of this vacation-land, and trying to get our feet on the ground in the midst of a bewildering task. We are thankful to God for His daily mercies and we are grateful to brethren and friends along the way who have been most helpful.

Pastor Merle Tollefson of Lafayette was our gracious host at the parsonage during our last days on the mainland. He took us on several tours of churches and missions in the area; he was our chauffeur when our car went on board ship one day before we sailed, and finally he saw us off as the *Lurline* loosed its moorings and set out for open sea. I really appreciated what he did for us.

The voyage was an enjoyable one! With the help of a few pills and the passing of the first night, our entire family felt fine. At no time were the children troubled, and we all ate more than was good for us. The meals were superb both as to quantity and quality. Our time was well taken by activities that were planned on board, even though we did not participate in all of them. A very luxurious type of vacation spirit was evident and we are grateful for the privilege of taking this trip by ship.

The climax of the voyage came Monday morning, July 26, when everyone was up early and out on deck to see the first hazy outlines of Molokai and Oahu. It was an exciting experience to sense that we were gradually approaching a moment that was supercharged with something that we couldn't describe. As we passed Diamond Head about a hundred visitors came on board with thousands of leis. As we set foot on Hawaiian soil we were greeted by Chaplain T. S. Severtson, Mrs. Ziesel, and Ed Kilen. Each of them had flower leis for us, so we were well decorated for the occasion. It was wonderful to have these friends meet us.

We found an apartment at the Pau Lei Lani where we were again greeted royally. We stayed here until last Friday when we moved two blocks to a roomier and less expensive apartment. We are now, and most likely will remain for at least a month, at the Kuhio Hotel, 2500 Kalakaua. We are about two blocks east of the Surfrider, just across the street from Kuhio beach.

We have tried to rent a furnished home, but have not done so for several reasons. In the first place, those who have a nice home for rent usually like a lease for at least six months, and also we could not find any place in the east end of the city or in the direction of Aina Haina. We are happy in our apartment, but expect that a permanent home will be purchased when Pastor Thompson comes out.

Our impressions of Honolulu have been good. We think we are going to like it here. May God guide and use us to His glory within the Church that is to be. The car was off the ship within an hour after we docked so we have had good transportation and have become acquainted with much of the city. I have made contact with at least four realtors who are now making surveys for possible properties.

Aina Haina is larger and more beautiful than I thought it would be. It appears that there is hardly a vacant spot in the whole valley, but one realtor told me today that a construction company was now making plans to build an additional four hundred homes in the far end of the valley.

Two large new sections are developing; one on either side of Aina Haina. Around the hill to the east towards Koko Head, building progresses in an area called Niu. Towards town and east of Diamond Head, another large residential section and shopping center is being developed. It is obvious that we cannot attempt to serve all of these areas. Maybe we should think of another church somewhere east of Diamond Head.

You may have heard the story on Aina Haina. The Hind Company bought this whole valley and began developing it. Their intention was to only lease the land and thereby accomplish two things: 1. Be in a position to provide many fine homes at a low cost. 2. To control the type of people that lived in the area. But, the dream fell through because of poor economy. They contracted to sell houses for $14,000-$16,000, and later found that

cost much more to build. Their only way out was egin selling off some of the land with the houses. s means that much of the land is no longer lease- l.

and purchased in fee simple is the same as a war- y deed. The land is yours, with no strings attached. se-hold is land that is rented, usually for 55 years. ler the leases that are now being issued, the buyer the right to release the land at the end of the term, of course the lease rent may go up or down. He also the option of turning the land back to the lessor, all improvements can be claimed and taken off by buyer.

he Episcopal Church of the Holy Nativity in Aina na has just completed their main building. They e a fine plant, including a school. Construction is native lava rock, a fitting material for the islands. oss the road, on the ocean side, the Mormons have autiful tract of land. They have two buildings that lently were on the property when it was purchased. ooks like it might have been a camp of some kind. ave been wondering if we might be able to rent n them, if that becomes necessary. Other than these groups I have found no church in Aina Haina.

here is a Roman Catholic church about one mile of Aina Haina. This is beyond the new development Niu. There is also a Roman Catholic church about and one half miles west of us just across the high- from the new shopping center in Waialae-Kahala. ey have a fine new school there. It was that school t was included on the slides we used for promotion the Austin Circuit. The Southern Baptist Church just purchased a $90,000 property in this new area. is property included two buildings.

the moment I know of no property definitely avail- e large enough for a church, but here are some entials. The opposite end of the playground-park m the Episcopal Church in Aina Haina might be sible. The problem is availability, since it is the only k in the area, and a playground association has a -year lease on it. We are asking if 30,000 square can be purchased off the west end. This would be ideal location in that we would have access to the ground and the Aina Haina shopping center park- lot.

nother potential location is a lease-hold in the ialae-Kahala shopping area. The Bishop Estate has atively set aside a spot for a church, and it may be place where God wants us to be. This would be re than a mile from Aina Haina, but directly on the to Honolulu. Then, on the mountain side of the nway, just outside of Aina Haina on the way to n, are some locations that we believe are lease-hold, may be available.

High Orders for Holy Men

Harold B. Kildahl

THE THIRTEENTH SUNDAY AFTER TRINITY
September 12, 1954
Text: Matthew 5:43-48

High orders, these! They are given not to the world at large but to holy men alone. For men who are not holy, who are not believing, confessing, endeavoring Christian men, orders such as these mean little more than an "invitation to weakness." It has been said by some men of genius that "Christianity is nothing more than a sop for weaklings." Remember, though, when unholy men speak of holy things their words can only be based on unholy observation, unholy knowledge, unholy judgement. That is why it is so basically essential for Christians to remember that there are many people who have eyes and see not, who have ears and hear not, who have minds and understand not the things that are of God. High orders mean little, in fact nothing, to men of the world.

But to Christians the Words of Christ mean much—so much, in fact, that Peter once declared: "We must obey God rather than men."

Now what is this all about? First off, it is all about the relationship of the believing soul to Christ. The point of emphasis in the text is not the "love thine enemies" and all the rest. The point of emphasis is, "I say unto you." The pronoun used denotes the person, the power, the authority of Christ. It sets Him apart from all others and vests in Him the final and supreme authority for offering counsel, advice, guidance, and direction for His followers. The question that should be asked here is: "Who is Jesus? Who is He in your life? What really is your relationship to Him? Is He your Savior, your 'Shepherd, Guardian, Friend, Prophet, Priest, and King'?" If He is the "pearl of greatest price," your "heart's desire," then by all means He has the right to give high orders and the great expectation of believing that you as a holy man will carry out those orders to the greatest possible extent in life and practice. It is simply a matter of asking again, "Who is King of your life?"

Secondly, this is all about the life that Christians live. All of us will agree that the Christian life should and must be different. It is not faith that lies within the heart concealed. It is not the experience of forgiveness that is held in silent possession. It is not the reality of salvation that is held a prisoner of the heart. These things are realities and are expressive of life.

Finally, this is all about daily living—your daily life as a Christian and your daily relationships and the values undergirding your daily life. As you endeavor by grace to carry out high orders, you clearly reveal your state of mind and soul.

Here Are Your

Schools and Colleges

THIS I

(Second in a series)

ST. OLAF COLLEGE at Northfield, Minnesota, one of The Evangelical Lutheran Church's five senior colleges, has as its aim "a Christ-centered liberal arts education" for the students on its campus—an aim which has been carried out by the faculty and administration since the school's founding in 1874 by the Reverend Bernt J. Muus and other pastors and laymen.

Boe Memorial Chapel

St. Olaf, with that aim foremost in the minds of its five presidents, has grown steadily from an original student body of 35 persons in 1874 to its present enrollment of nearly 1,500 students. During the post-war year 1948-49, the enrollment reached an all-time high of 1,764 students, more than half of them veterans.

The college was founded by pioneer Norwegians in southeastern Minnesota to provide a place of higher learning in which their sons and daughters might prepare for leadership roles in church and society. That its graduates have assumed leadership is evidenced by the honors and achievements which have come to them. A large number are found among the clergy and lay leadership of the ELC; 95 are listed in WHO'S WHO IN AMERICA; 56 living graduates are named in LEADERS IN EDUCATION, and 68 appear in AMERICAN MEN IN SCIENCE.

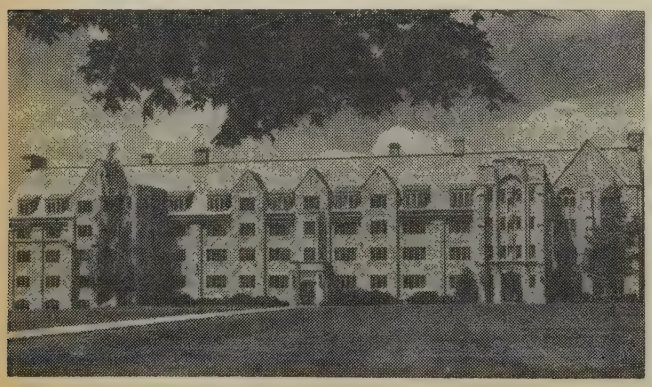
Teaching has claimed the largest proportion of St. Olaf alumni, other than homemaking, although a large number of graduates have entered the fields of ministry, medical science, nursing, business and engineering.

A survey published recently in the "Journal of Chemical Education" ranked St. Olaf fifth among the liberal arts colleges of the nation on t basis of the number of gradua who have achieved a doctorate chemistry between 1936 and 19 The number who have earned th doctor's degree in chemistry n stands at seventy, and twenty ad tional alumni are currently enroll in graduate schools working their doctorates. A recent study Knapp and Goodrich entitled "T Younger American Scholar: H Collegiate Origins," ranks St. O eighteenth among colleges and u versities whose graduates ha achieved distinction in the field the humanities.

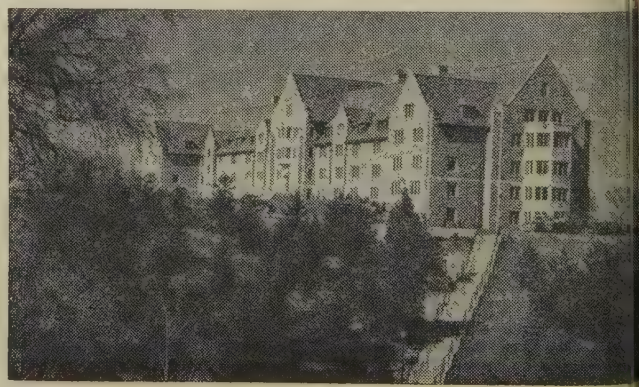
St. Olaf is accredited by the No Central Association of Colleges and Secondary Scho and is on the approved list of the American Associati of University Women and of the American Chemi Society. In 1949 the school was awarded a chapter the Phi Beta Kappa, national honorary scholastic socie In 1954 the college was admitted to the National C legiate Athletic Association.

For two successive years now, St. Olaf has be selected by the Du Pont Company as one of ninete liberal arts colleges in the nation to receive a gra of $2,500 for the chemistry department. This year t college was given a grant of $19,500 by the Ford Fou dation for a program of self-evaluation. The progra will be carried on partly by some of the college's ov faculty members and partly by authorities in the fie outside the school.

Widely known is the St. Olaf Lutheran Choir, n under the direction of Dr. Olaf C. Christiansen, son



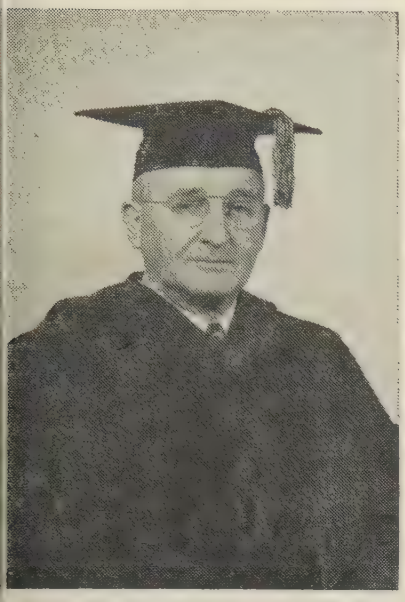
Agnes Mellby Hall, dormitory for women



Thorson Hall, dormitory for men

T. OLAF

Edited by the
Division of Higher Education



Dr. Clemens M. Granskou
President of St. Olaf College

Aerial view of St. Olaf College at Northfield, Minn. This scene of the campus includes: 1, athletic field; 2, Old Main; 3, Holland Hall; 4, music hall; 5, Mohn Hall; 6, Rolvaag Memorial Library; 7, Ytterboe Hall; 8, Hilleboe Hall; 9, Agnes Mellby Hall; 10, gymnasium; 11, WCAL radio building; 12, Boe Memorial Chapel; 13, power plant, and 14, Thorson Hall.

e choir's founder, Dr. F. Melius Christiansen. Dur- g the summer of 1955 the choir will make a concert ır of Europe, the third such trip in the history of the . Olaf Choir.

A complete program of intercollegiate athletics is rried in the Midwest Conference of Liberal Arts Col- ges. In the fall of 1953, St. Olaf's football team gained tional publicity as the undefeated conference champion d the highest scoring college team in the country. jual emphasis is placed on intramural athletics, and tually all men participate in this program.

One of the more recently organized groups on Mani- u Heights is the student congregation which was rmed three years ago under the leadership of the everend H. B. Hanson, who has served as the college stor. The student congregation performs much as a gular church congregation except that its members do ot transfer membership from their home congregations. he students elect their own board of trustees and eacons and working with the college pastor, plan their vn program.

Through the student congregation, the students have opportunity to deepen their spiritual life, and to be tive in all of the many phases of congregational ac- vity. The congregation has a membership of nearly per cent of the total number of students on campus. large percentage of these members participate in the mmunion services.

The student congregation plans all religious activities on the campus, including the Sunday worship service, and special evening services such as during the Lenten season and religious emphasis week. The student stewardship program totals $20,000 which is dispersed to expenses, charities and special projects, such as the Rimbach School in Germany, the Anatolia school in Greece, and chapels in Japan. Pastor Hanson has praised the outstanding sense of stewardship in the student congregation which he feels will be reflected as the students move out into the churches as adults.

Dr. Clemens M. Granskou, the college's fifth president, came to St. Olaf from Augustana College, Sioux Falls. Looking to the opportunities that face the Church in education, he recently stated: "We are no longer worried about survival. Institutions, like people, come of age. We are in a time when the educational outlook takes on new meaning—new depth. Ours must be an expanding, deepening educational program."

LUTHER THEOLOGICAL SEMINARY

The school year at Luther Theological Seminary, St. Paul, begins Sept. 7 with divine services. Classes begin Sept. 8.

Educational Shortchange

Peter A. Thompson

When you and I go into a store to purchase goods, we expect to receive value for our investment. If we find a merchant who consistently gives us less than our expectation we shout the cry, "shortchange." This may seem a little strong in regard to the educational problems of our ELC, yet I cannot help but feel that the past two bienniums have demonstrated a shortchanging of educational intent to the church at large. The area in which this is occurring is in the development of the whole concept of an educational ethos, which the ELC should be producing, but is not. It is embodied in the title, "Lutheran University of America."

HISTORY

In the report of the Board of Education to the convention in 1952, the concept of the Lutheran University of America was so emphatically defined that the following points were urged upon the Church: A. To appoint a commission of five individuals who with the executive office of the Board of Education would consider a plan for a Lutheran University; as it affects the ELC alone, and in a possible union of Lutheran Churches. B. To submit at the 1954 convention a report concerning all problems and benefits that would result in such a plan.

At this convention the Board of Review substituted a motion indicating, what we all knew, that this resolution had "implications for our Church and for the colleges." They offered a resolution that this plan of organization be referred back to the Board of Education for continued study. The vote on this resolution indicates one of the grave problems of our synod. Out of a total registered delegation of 1,738 members, the vote on this resolution was, aye, 250, and nay, 208. Forty-two votes sent back to the shelf a wonderful opportunity to evaluate our entire Christian higher education program.

1954 CONVENTION

In the report made by the executive secretary of the Division of Higher Education for the 1954 convention, roughly 20 per cent of his written report (VIII) is devoted to the "university idea." Here Dr. Dahl stresses once again the intent of this plan to "answer the most aggravating questions confronting us." On page 70 of the report, he lists the reactions of all the major schools in our synod and their plurality of endorsement to this concept. One school made no official statement. A second school indicated it did not prefer to move outside of "the present framework of operation." The greater majority, including our Board of Christian Education, has presented the plan with wholehearted approval. Yet, at the convention there was no further resolution urging the investigation and appraisal of this idea for the general benefit of Christian higher education.

WHERE IS THE SHORTCHANGE?

It would appear that there are forces or pressures being exerted upon the Board of Education and its directors preventing the natural development of a program in the Christian Church which could release powers and momentum from God to a greater service and extension of responsibility. If every college but one in our synod which has made a statement, feels the value of this concept; if the whole Board of Education seriously has considered and approves such an awesome development then the Church should know why it has not been brought before her for an active consideration with either acceptance or rejection.

We have been subsidizing, supporting, and encouraging our board and schools to think for us, to plan for us, and to project for us the future of the Kingdom of God through Christian higher education. When it becomes apparent that as far back as 1952 this idea of a Lutheran University was meeting with approval, and that today a great majority of all educators in our Church stand before the convention and witness to its probable efficacy, we must posit that our investment in education as a synod is being shortchanged and we are not getting all that we are asking to receive.

COMMENTS

A member of the education department told me that the Lutheran University idea held within its scope the most compatible solution to the problems which will present themselves in the education sphere of the coming union. It would be a sin for us to come with less if there is a great answer for us.

Those of us who were at the convention recognized in the men who spoke for delaying the merger, a strong connection with the area of education in the ELC. I believe these anxieties could be assuaged in the Lutheran University idea.

We would be chagrined if our Home Mission policies were to revert to the dark-age concept of 15 and 20 years ago. Yet, from all appearances, a small group is perpetuating in the area of education a program which now appears antique in relation to the pressures and needs which our schools of higher education should answer.

It is probably a noble thought to hope for the unanimous conviction of every single individual or institution in regard to the Lutheran university idea. However, we

e that majority rules at a synod convention, and as
it should rule in this matter also. Still, it is not
ed before us.

is frightening to realize that an obvious minority
the past four years has relegated to a cubby-hole of
ntened existence a concept which could revolutionize
basis and extension of Christian higher education
offer vistas of achievement for the Lutheran Church,
ch are as yet undreamed of.

seems specious to me that we should hesitate to
ot, sponsor, or urge such a program, because it might
ner aggravate or complicate the merger proposal.
are coming into the merger with different ideas and
s than sister synods. The only difference seems to
nat these ideas were evolved a couple of years earlier
this date. This should not prevent us from pre-
ng a good program.

seems so futile that the knowledge of this "short-
nge" should come in the barren hiatus between
od conventions, but perhaps it will spur those who
us in education to take courage and give the
rch at large a chance to express herself in the for-
d march of her faith and practice.

Fredrik A. Schiotz

inued from page 804)

progress but will lead forward with courage."
A man with a warm heart and a profound under-
ding of life." Leaders spring up under his leader-
, Dr. Hjortland added.

fter Dr. Schiotz had been installed as president by
J. A. Aasgaard, the man he is succeeding, he men-
ed in his message the debt owed to his parents. His
er, a Ladysmith lumberman who died in 1916, was,
aid, "the best Sunday school teacher I ever had."

is mother, who was present at the installation, had
rvised the family "without benefit of any other child
hology course than that which is provided in the
ol of the Spirit," and he thanked her for it.

e recalled how his mother had met him at the door
r he had successfully represented the Ladysmith high
ol in a speech contest with the warning, "Fredrik,
must not be proud."

The warning not to be proud can do no more than
us to be alert," Dr. Schiotz said in his installation
ress. "The New Testament makes it abundantly clear
negative attitudes, the effort to win our way through
er the law issues in a sterile humility. The creative
istian graces are freely given whenever we take our
d under the life-giving promises of God.

n this moment, remembering my mother's warning
n the period of adolescence, I find the necessary help
hat notable demonstration of greatness recorded in
13th chapter of the Gospel of John. Not office, posi-
tion, or place of service confers greatness; but the service done in Jesus' name—even to the equivalent of washing one another's feet."

Industrial Progress

(Continued from page 805)

To complete the picture of industrialization as we have seen it here in this center section of Colombia, we should also mention the salt mine at Zipaquira. Here the government in mining salt is digging networks of huge caves deep into the mountain on several levels. From this mine huge trucks come roaring out with rock salt so pure that it is not purified further for cattle, although it is melted and boiled down to produce salt for the table.

The methods here are crude, but effective. Huge vats receive the rock. Water is poured on and the brine is piped and hauled to 60-70 private refiners in the little city, and as smoke belches forth, cavernous fire-pits boil the brine in huge rounded iron ketles. We went into the mine, and deep in the interior of the mountain was a Catholic church which has become a shrine. Huge vaulted ceilings contain the usual figure of the virgin and other figures to receive the veneration of the visitor. Great constructional work is now in progress to perfect the chapel.

The Gospel will not be preached here, but the virgin will be bowed to. A huge placard on the wall of a down-town church offering 300 days of indulgence for those who do certain things during the present season indicate the spirit of its religion.

How much will material progress help this nation if the spiritual decadence of the middle ages remains the heritage of its people?

A Prayer

CORA A. MARTINSON

Lord, give me Faith,
For Faith all things can do!
Lord, give me Hope,
For Hope makes all things bright!
Lord, give me Love,
For Love makes all tasks easy!
FAITH
HOPE
and
LOVE
Dear Lord, please give to me
These Three!

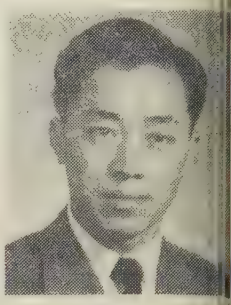
Foreign Missions Come to Our Campuses

Church schools have a part in preparing workers for Foreign Missions. On the Luther College campus this year we have had students from China, Madagascar, Zululand and Nigeria. Next school year a young man from Colombia, South America, will be here.

Paul Hu, a pastor at the Leprosarium in Hong Kong, came to Luther in order to prepare for further study at Luther Theological Seminary. His being here has brought Foreign Missions to his fellow students.

Missionaries' children, ready for college, seek the schools of our Church. Solveig Otte, daughter of Mr. and Mrs. C. N. Otte of Zululand, South Africa, gives her impressions of Christian education as she has experienced it on the mission field and now at Luther:

Solveig Otte



Paul Hu

I believe in Christian education. I believe that the richest people are found where the whole person, including the soul, is educated. What gives more to a person, the community, and the world than intelligent Christianity?

Attending Luther has meant much to me. Intelligent Christianity has been presented to me ever since I can remember. I am glad that it is being continued because we students still need it. I am impressed with the Christian implications in everything we learn. I am impressed with the desire to find answers to "whys" and "wherefores." I am impressed with the mission-mindedness of the students and faculty.

I realize all the more now that Christian education and Foreign Missions belong together. From the Christian college come the majority of missionaries in South Africa and other lands. Maybe many were led to consider God's will here at college. In class, in chapel, at Mission Emphasis Week we students are challenged to give special thought to Foreign Mission work. I know students do consider it, because I have talked with them. They realize that God may be depending on them to encircle the globe with the Gospel. The disciples understood Christ's "Go" to be their first duty. We still learn that it is our responsibility to transform society into a Christian society. We are taught to be earnest Christians and to pray for the cause when we ourselves cannot go. When Schreuder ventured out to Zululand alone, he had fellow Christians who supported him by their prayers. Christian education and missions really form a long chain. Through the giving of others we have our Christian institutions. We give so that others can teach so that their students can start the cycle again.

The missionaries in South Africa are still fighting against the same forces Schreuder did over a century ago. He came to a land of superstition, of fear of ancestral spirits. His handful of Christian converts lived in the midst of a heathen environment. They needed to admonished and encouraged as new Christians. realized that Christian education was necessary. Zulus needed their own teachers and leaders.

The first missionaries sent native Christians w simple readers and slates to gather children for sch in the open air. The ground and index finger oft served as blackboard and chalk. That is how Z Christian education began in many communities. H then children became Christians in these schools wh the Gospel was taught first and foremost. Families a neighbors were influenced. Long-hoped-for leaders ar Native teachers, evangelists, and pastors are the streng of the Zulu church. They are the ones who can pres the truths to their people in the most appealing wa

It would be hard to measure what the mission scho have done through the years. If you could hear t children speak and sing at their Christmas progra you could not doubt that they are important for t Zulu nation.

The old forces found a century ago are still pres But civilization has increased the evil forces destroyi the natives. Only Christian forces can counteract. V are thankful for Christian education by which Zul have been trained to meet the future and to lead th people.

I often think of one native girl who came fr heathen surroundings down in the valley. She stayed our home many years while she attended mission scho She planned to continue training for teaching. H father, like all Zulu heathen, thought of all the co her marriage would bring him. He wanted her to co home and hoe. Had she gone she might have be forced to be one of many wives of some heathen. S recently started teaching in an out-station school. T is part of a letter she wrote when she heard that I w ill:

"Never be frightened. Jesus is near you always though you are separated by seas and oceans from yo

nts. Remember he is a Father to the fatherless. l Psalm 23. That Psalm is very simple and it is vn by almost everybody. We sometimes repeat it . memory, not thinking very much about it, but nk it is the best of them all for such cases. Your r, mother, grandmother, and even I are praying ou."

any bewildered and superstition-bound young peo- ave found freedom in Christian schools. Their in- ce as Christians helps free others from heathen rstitions, fears and lusts.

SOLVEIG OTTE

would you like to work with leprosy patients? is what our missionaries are doing in Hong Kong Formosa. Dr. Olaf K. Skinsnes, ELC medical ionary, who has made a study of leprosry and is teaching at the University of Hong Kong, is of the founders of the Hong Kong Leprosarium. Marjorie Bly, who was sent by the ELC Foreign ion Board, is serving as a nurse in the government sarium in Formosa. With other Chinese friends d the privilege of serving the patients of the Hong g Leprosarium for a year. Under God's guidance lped the Christian patients organize a congrega- It was in this congregation that I was ordained. e Hong Kong Leprosarium is a new institution h is being developed on a small island. This island been renamed Hay Ling Chau—The Isle of Happy ling.

prosy is endemic in Hong Kong just as it is in neighboring Kwangtung Province. Before the Chi- Communists occupied the Kwangtung area in h China, leprosy patients could be sent to institu- on the mainland. By 1949 this had become im- ble. Moreover, a horde of refugees pressed into g Kong, among them many suffering from leprosy. most reasonable estimates indicate that there were ast 1,500 to 2,000 people suffering from leprosy in British colony. They squatted in flimsy huts in the or formed a camp near the city, but lack of dis- e and organization produced horrible conditions. this point Dr. N. D. Fraser, of the Mission to rs (London), Medical Secretary for China and g Kong, and Dr. Olaf Skinsnes planned and took to start the work in October 1950. The Mission to rs sponsored this work, and a Hong Kong auxiliary organized to collect funds from the community. work is going on very well because of the generous tions from various missions and the Hong Kong rnment. We have five large buildings and twelve l cottages for the 350 patients on the Isle of Happy ing. There were only 23 Protestants in the begin- . Now we have 217 Christians among the 350 pa- s.

It thrilled me very much to see how the cripples and the blind, the old and the young come to services. They pray earnestly and sing from their hearts. Many patients give thanks to God for the disease which forced them to the Leprosarium where they were found by the love of Jesus Christ. To work among them is really a wonderful experience. I would like to go back to the island after my study in the United States.

It was the Board of Foreign Missions of the ELC, the LSA of Luther College, and the students of Luther Theological Seminary who made it possible for me to study in the above mentioned institutions. I am very grateful for the fellowship with teachers and future leaders of a great nation and of the Church. My life on the Luther campus and its surrounding places has inspired me very much. *"Soli Deo Gloria."* I will bring back the same spirit to China.

PAUL HU

Correspondence

IN APPRECIATION

►When, after three months of illness and a major operation in St. Paul's Hospital, Vancouver, B. C., Canada, I have been permitted by the grace of God to return home, I desire to express my deep appreciation to the many friends who remembered me in prayers and also in other ways.

During my illness it was a great comfort for me to hear from so many friends in Canada, the United States and Norway, declaring: "We are praying for you, and your speedy recovery."

In Matt. 21:22 we read: "All things, whatsoever ye ask in prayer, believing, ye shall receive." A wonderful promise!

Yes, God answers prayers, Even at the hospital I had so many blessed experiences, bodily and spiritually. Yes, "All the way my Savior leads me."

Next to God, the doctors and nurses, I desire again to say a hearty, "Thank You," to all of you—relatives and friends who so kindly and faithfully lifted me up in the arms of prayer.

Thank you one and all, and may God bless you richly! This is my prayer for you.

To the many that are asking, "How are you getting along?" I can say that I am getting stronger and better day by day, and, God willing, I expect to be back into full work before long.

Will you kindly continue to remember me in your prayers? Thank you!

My best greetings to all of you, in Jesus' name.

Sincerely yours,
K. O. KANDAL
Matsqui, B. C., Canada

Meditations for the Family Altar

J. R. Hester

TOWARD THE FOURTEENTH SUNDAY AFTER TRINITY

The Epistle: Romans 8:1-17

The Gospel: John 5:1-

Monday, September 13
UNDERLINED REMARK

Read I Timothy 1:12-17

The saying is sure and worthy of full acceptance that Christ Jesus came into the world to save sinners.

It seems as though Paul is anxious to draw a heavy line underneath a statement of truth. He is talking about the grace of God, and how it is applied to those sinners who depend on it. He knows what he is talking about. He confesses he is a sinner, and that he has experienced the grace of God in Christ. He knows of its truth. For that reason he wants Timothy to underscore this truth in his own mind.

How easy it is for us to see or hear the remark, "Jesus saves," without being electrified by its startling truth! Almost, if we are not careful, it can be left to rest with other factual information like what day of the week it is, or how far is it to the next town. But, the truth of God's grace in Christ must not be taken for granted. It must be the glorious fact on which we stand, and by which we live each day.

Help us, O God, to underline in our minds and hearts the truth of salvation. Amen.

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Tuesday, September 14
AND HE WALKED

Read John 5:1-14

Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

This was exciting! Jesus had come like a breath of fresh air into a scene of misery. There were suffering people lying all about the pool. He went to one of them —one who had been sick for thirty-eight years, and in a moment the man was up on his feet, his pallet in hand, and walking away.

His own reaction to it must have led him right to the temple, for that is where Jesus found him later. He must have been thankful. Some people, though, missed the marvel of it. They caught him carrying his bed on the Sabbath. They didn't notice that he was healed; they only noticed that he was breaking a law. Some people miss the real points! The reaction of Jesus was to find him in the temple and rejoice with him. "See, you are well!" He said to him, and He reminded him that he had gone to the source to heal him "Sin no more, that nothing worse befall you."

How good it is to walk!

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Wednesday, September 15
GOD'S DELIGHT

Read Psalm 50:14-23

"Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High; and call upon me in the day of trouble; I will deliver you, and you shall glorify me."

God wants and delights in the sacrifice of a sincere heart. Such sacrifices are pleasing to Him because they are honest. They are not a form, they are a force; they are not an "appearance of piety," they are true piety. They are the real, the true approach, to God. It is better to pray the Lord's Prayer once a day, and really pray it, than it is to say it ten times a day and only say it.

It is one thing to speak much about what God and Christ mean to me, and to mean it, and quite another to merely put in "a word" for Christ at the right time and be sincere about it. Any offering that comes straight from the heart, as an honest offering to God, is pleasing to Him. For such an expression shows that we know our need, the Source of our help, and have Faith that we worship a God Who is gracious and loving. There is no other approach to Him but the sincere heart.

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Thursday, September 16
NOT ALONE!

Read Ephesians 2:19-22

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God. . . .

Good company! Here is something worth remembering at all times. It might look as though you are pretty much alone, at times; but you're not. Maybe you are standing alone where you work; everybody else thinks it's odd that you don't go along with all the easy ideas of this life. You can be made to feel pretty lonely; but remember, you have lots of company—good company. Maybe you have grown old and you are lonesome. Your old friends and associates are gone and the days and nights are long. When you think how alone you are remember, you are not. You belong to a company of people with whom Father Time cannot have his way.

And He Who has made possible this citizenship that binds together people of all generations and places, has promised, "I will never leave thee, nor forsake thee." The faithful are never alone.

Friday, September 17
GOD KEEPS TRACK

Read Matthew 10:28-38

"Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will."

How closely God watches over His creation! Even sparrows cannot fall to the ground except God knows it. This was impressive information Jesus was giving His disciples. They were to understand that God's eye is upon His people. He knows His people; the color of their eyes, the burden on their hearts, the number of hairs on their heads. He also knows the designs of Satan and is constantly warning His children to be on guard.

But in His watchfulness, too, He also puts in His memory the good and the evil men say and do. If I acknowledge Christ before men now, it is noticed by Him, and He will acknowledge me before the Father Who is in heaven. If I deny Him now, it will be remembered, if unforgiven, and I will be denied before the Father.

God's note taking and His remembrance can bring comfort to me. But also, they must spur me to deeper, truer faith.

Saturday, September 18
WHICH PATH?

Read Proverbs 4:14-23

Do not enter the path of the wicked, and do not walk in the way of evil men. Avoid it; do not go on it; . . . But the path of the righteous is like the light of dawn.

This passage carries the same thought found in Psalm 1. There is a comparison between two paths, two ways of life. One path is the way of wickedness; the other is the way of righteousness. One leads downward and away from God; the other leads onward, in company with God. One is filled with darkness; the other is like the light of dawn.

The invitation is to go upon the path of righteousness, for here blessings are to be found. We are reminded that to remain on this path requires true vigilance. "Be attentive to my words"; "Keep your heart with all vigilance." And if I want to know for sure whether I am on the path, let me look to the fruits I am bearing. Are they deeds of darkness, or are they labeled with light?

O Jesus, let me walk with Thee. Amen.

ere and There on the Christian Front

Edited by Raymond M. Olson

ELL JOINS ULTY AT IOWA U.

George W. Forell has been ap-ed to the faculty of the School of ion at the State University of , under the sponsorship of the Di-n of Student Service of the Na-l Lutheran Council. Action to this appointment possible was n at the March, 1953, meeting of Student Service Division Commit-which also requested the presidents e constituent units of the National eran Council participating bodies ng congregations in Iowa to serve n Advisory Committee in drawing proposal and a nomination to be itted.

uring its twenty-seven years of his-the School of Religion at Iowa ersity has received national pub- and recognition because of the ss of the plan whereby courses in ion can be taught with full credit State University without jeopard-the proper relationships between rch and State. The School of Re-n has full and equal status with other schools of the University ex-that its financial support is de- from churches and individuals r than from public funds.

TI-RELIGION MPAIGNS

n London comes the report that nti-religious campaign started re-y in Moscow has spread to all 16 blics of the Soviet Union, amid munist complaints that church at-nce in at least one republic is in-ing. Newspapers and radio sta- throughout the U.S.S.R. have playing up criticism of local or-cations for their slackness in pro-ng atheism.

pical was an article published in tavropolskaya Pravda and quoted e local radio station in Stavropol. article accused local officials of of interest in the anti-religious aign. It also reported that the ber of churchgoing persons in the an republic was increasing, and of these churchgoers were school-children. This was counted an important problem because churchgoers were distracting the Soviet people from their work. The paper also complained that farm workers were neglecting their fields to attend church.

"The struggle against religious survivals and the strengthening of the Communist education of the workers," the paper said, "are an important task for the party, the Communist youth group, other public organizations and cultural and educational bodies, as well as the whole Soviet nation. It is necessary with boldness and determination to expose the reactionary essence of religious beliefs as well as the harm they do the cause of Communism. Anti-religious propaganda must be waged systematically and with persistence."

CHRISTIAN CITIZENSHIP WINNER

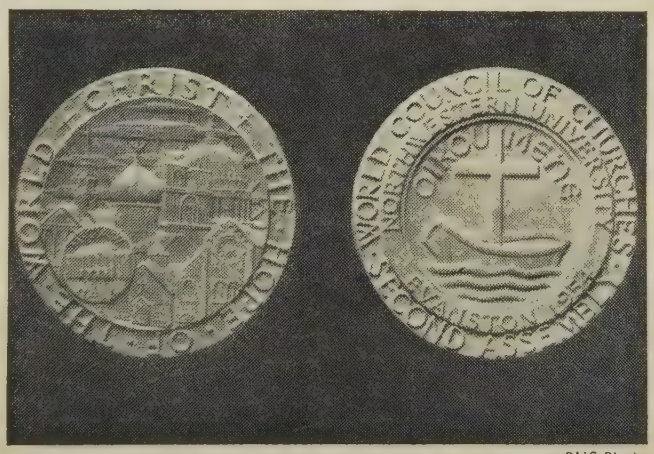
RNS Photo

Vice President Nixon congratulates Jana Woodrum, 16, of Berthoud, Ohio, top winner of the Christian Citizenship award contest for North America sponsored by the International Society for Christian Endeavor. Miss Woodrum received a certificate and a check for $250 at the 12th convention of the World's Christian Endeavor Union. Contest winners were selected on the basis of "A Letter To My Congressman" on the subject "I Speak For Christian Citizenship" and their record of citizenship activities.

HROMADKA . . . CHARGES AND DENIALS

Even before the State Department gave the necessary clearance for churchmen from Communist countries to come to the U. S. for the Evanston Assembly of the World Council there were vehement voices raised against Dr. Joseph L. Hromadka of Czechoslovakia. Fol-

WORLD COUNCIL ASSEMBLY MEDAL



RNS Photo

This medal will be presented to official delegates from 161 member Churches in 48 countries attending the Second Assembly of the World Council of Churches in Evanston. The face of the medal (right) shows a ship with a mast in the form of a cross. The Greek word "oikoumene" means "of the whole inhabited earth," referring to the universality of the Church. Around the medal's edge is the Assembly's theme: "Christ—The Hope Of The World." The medal's reverse side shows architectural symbolism representing the many communions in the World Council. A small insert shows McGaw Hall of Northwestern University where the main sessions will be held.

lowing the approval of his entrance he has continued to be the center of charges concerning his Communist sympathies.

As professor at the Comenius Protestant Theological Faculty of Prague he attended the 17th General Council of the world Presbyterian Alliance at Princeton, N. J. before attending the world Council meeting. At that time it was charged by Dr. Matthew Spinka, Czech-born professor at Hartford Theological Seminary that Dr. Hromadka has been of invaluable aid to the Communist regime of his country. Dr. Spinka declared that Dr. Hromadka "has convinced himself, by a process extending over his entire adult life, that liberal democracy is a lost cause, that Communism is the divinely ordained 'wave of the future,' and that the Christian Churches must accept the new order if they are to survive."

According to Dr. Spinka, Dr. Hromadka is "recognized the world over as the principal Protestant defender of Communism. . . . I find that in most gatherings where the relation of Christianity to Communism is discussed, somebody is likely to refer to, and usually defend, his views or what he thinks are his views. If nothing else, some Christians are sorely confused by his views." In replying, Dr. Hromadka said he was a loyal citizen of his Communist-controlled country. "I am ready to help in the reconstruction of my country because I think it is my Christian duty to do it," he declared. "However, I am no Communist. I have never been a Communist and my people know it. I am a Christian who decided to stay on the spot and do my service to my countrymen."

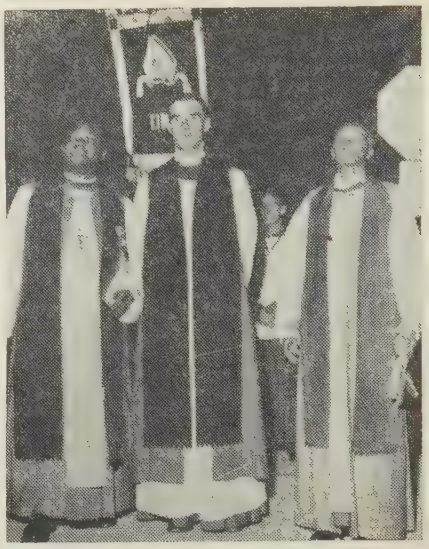
RULE ON RELEASED TIME

Public school children in Vermont may be released from classes for "off premise" religious instruction at the discretion of local school authorities, according to the state's Attorney General. In doing so he said that Vermont's Constitution "does not contemplate such an absolute separation of Church and State" as to prohibit so-called released-time programs but "on the contrary provides for a Christian state through encouragement of religious practices and protection for religi denominations and sects."

"If the school directors believe a program of released time for gious instruction or worship is to desired and such a program does otherwise conflict with the requi curricula," he said, "it is our opin that such a program not only wo be legal but probably something in nature of encouragement to religi practices as was expressly contempla in the language of the Vermont C stitution."

In West Virginia, meanwhile, Kanawha County Board of Educat denied a request from the So Charleston Ministerial Association a released-time religious instruct program, stating that the public sch is "the place to stress community terest rather than to introduce and bel differences."

AFRICAN BISHOPS AT ANGLICAN CONGRESS



RNS Photo

Marching in a procession of 760 churchmen, including 670 delegates (bishops, clergy, and laymen) at the World Anglican Congress in Minneapolis, were these three bishops from West Africa. Left to right, they are the Rt. Rev. Adelukun Williamson Howells, Asst. Bishop of Lagos; the Rt. Rev. Roderick Norman Coote, Bishop of Gambia and the Rio Pongas; and the Rt. Rev. Solomon Odunaiya Odutola, Bishop of Ondo-Benin. The Congress met in this country for the first time, drawing representatives from every quarter of the world.

WORTHY OF NOTE . . .

Anglo-Catholics and Evangelicals w in the Anglican Communion sho realize that "each have a side of truth" and should not "jeer at e other," Bishop J. W. C. Wand of L don told delegates to the World An can Congress.

FIRST 1954 ALFA WHEAT

NLC Photo

The first carload of wheat to be gathered in the 1954 All Lutheran Food Appeal was d cated at Denmark, Kansas, July 21, destined for shipment to Austria to help feed refug Present at the event were members of five local congregations in Lincoln county that wo together in the appeal to fill a carload of wheat. From left to right: The Rev. W. R. Gar Lutheran Church in Denmark, Kansas; the Rev. W. G. Seeliger, St. Paul's Lutheran Chu Lincoln, Kansas; the Rev. Ove R. Nielsen, Minneapolis, Minnesota, National Director ALFA; Arnold Duud, Denmark farmer; the Rev. O. C. Decker, Battle Creek, Nebraska, representative of ALFA for Lutheran Church—Missouri Synod.

Within the E.L.C.

SONS

he Rev. C. F. Turmo, executive :tary of the Lutheran Welfare So- of North Dakota, has accepted a to the Hawley-Lysne parish, Haw- Minn., and **the Rev. Maynard E. ka,** Remer, Minn., has accepted a ll to the rural Rollag-Gran-Park sh at Hawley.

he Rev. C. G. Lygre, Omaha, Neb., **the Rev. C. M. Cherland,** Karlstad, n., will move in October to new shes, the former to Trinity Church ankton, S. Dak., the latter to Our our's Church in Winnipeg, Mani-

he Rev. A. H. Johnshoy, Spring- l, Minn., has accepted a call to Lake ton, S. Dak., and will move there it Oct. 24.

he Rev. W. W. Frerichs, pastor of ory Church, Cleveland, Ohio, will e about Sept. 15 to his new parish, ity Church in Stevens Point, Wis.

he Rev. I. P. Paulson, Waco, Tex- moved late in August to his new sh, First Lutheran Church in shburn, N. Dak.

he Rev. J. L. Ranum, until lately West Salem, Wis., has begun work new Home Mission field in Edina- kins, Minn. A parsonage and a unit church are under construction his field.

Dr. J. A. Aasgaard, retiring ELC sident, took part in a meeting held y in August in New York City by Executive Committee of the Lu- an World Council of Churches. Sunday, Aug. 22, he spoke at the n anniversary celebration of St. n's Church, Howard Lake, Minn. week later he was a speaker at dedi- on services at the Aase Haugen me, Decorah and Calmar, Iowa. m the 5th to the 7th of September took part in a retreat at St. Olaf lege given in honor of the represen- ves of the Church of Norway at the rld Council of Churches Assembly Evanston. On Sept 12 he is to dedi- the new parish house of Bethle- n Church in Minneapolis. A week r he speaks at the fall festival of hany Sunset Home, Camrose, Alta., ada. After speaking on Oct. 10 at ission festival at Gol Church, Ken- , Minn., he will again visit Canada e the festival speaker Oct. 17 at the n anniversary celebration of Our iour's Church in Winnipeg.

The Rev. Donald Lee, until lately pastor in Villa Park, Ill., was installed Aug. 22 as pastor of the Glenwood-Canoe Ridge parish near Decorah, Iowa.

Dr. Reidar Thomte and **Miss Frida R. Nilsen,** both professors at Concordia College, Moorhead, Minn., sailed for Scandinavia in August; Dr. Thomte to pursue Kierkegaard studies in Copenhagen and Miss Nilsen to do graduate work in Oslo during the coming academic year.

The Rev. Alfred E. Berg, Bigfork, Minn., will by Oct. 1 move to his new parish in Red Lake Falls, Minn.

Correction: Recently this column carried a notice to the effect that **the Rev. Paul A. Boe** served as interim pastor at Stanley, Wis. The notice should have read: **the Rev. Paul A. Roe.** The Rev. Mr. Boe is still executive director of the Lutheran Welfare Society of Iowa, with headquarters in Des Moines.

Changes in Canadian pastorates: The Rev. Carl Johnson will be moving from Strasbourg, Sask., to Dawson Creek, B. C.; the Rev. Milton Rude from Langham, Sask., to Grande Prairie, Alta.; and the Rev. Sigmund Bue from Naicam, Sask., to Lake Alma, Sask.

Miss Marlene B. Olson, former parish worker in Stanley, Wis., was installed Aug. 29th as parish worker in Our Saviour's Church, Montevideo, Minn. She is a graduate of St. Olaf College, with a major in Christian education.

The Rev. Eugene J. Aal, Campbell, Nebr., is a patient at Fairview Hospital, Minneapolis, after having undergone a major operation.

The Rev. Orlando Ingvoldstad, Jr., senior chaplain at the U. S. naval air station, Atsugi, Japan, was recently promoted to the rank of commander in the U. S. Navy Chaplain Corps.

Mrs. Enoch L. Scotvold, wife of the well-known evangelist died about the middle of August at her home in National City, California. Particulars will follow in a subsequent number.

NOTICE

A dinner to welcome Dr. and Mrs. Fredrik Schiotz will be held Thursday, September 30, at 6:30 p.m. in Minneapolis, place to be determined. ELC members desiring to attend should obtain tickets in person or by mail from the General Secretary's office, 422 South Fifth Street, Minneapolis, Minnesota, before September 10. Tickets will be $3.00 each.

DISTRICTS

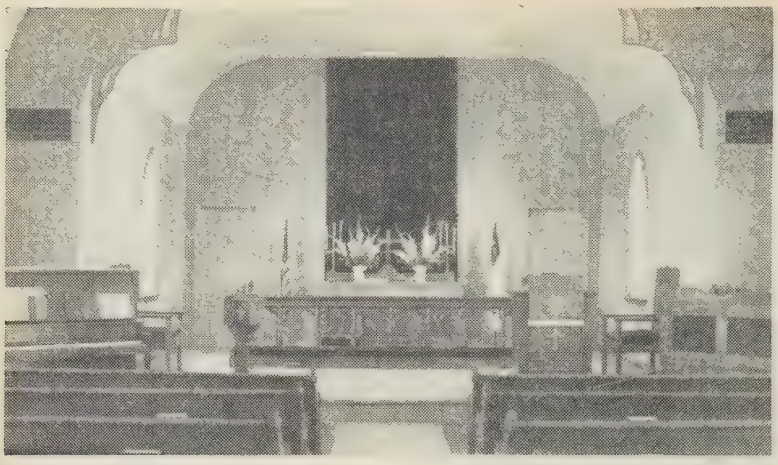
Eastern

Elk Mound, Wis. Barum Church, at present served by Laurel Gray, a divinity student, celebrated its 95th anniversary Aug. 20-22. Speakers were the

NEW SOUTHERN CALIFORNIA CHURCH ORGANIZED

With an initial membership of 198 persons St. Mark's Church of Chula Vista, Calif., was organized Saturday evening, July 17. The following day Dr. Gaylerd Falde, president of the California District, installed the Rev. Erling R. Jacobson as pastor of the congregation. Five adults were baptized and four adults were confirmed. The accompanying picture shows the officers and board members of the new church, with Dr. Falde and Pastor Jacobson in the center. Work was begun in Chula Vista late in January this year. A building site of about three acres has been purchased in the heart of the city's residential area.

ANNIVERSARY AND DEDICATION SERVICES



Wheelock Church, Wheelock, N. Dak., parish of the Rev. Donald J. Thorp, has almost completely remodeled its church building during the past six years; the most recent work being the renovation of the interior, the chancel part of which is shown in the accompanying picture. The remodeled church was dedicated June 27, at which time the congregation also celebrated its fiftieth anniversary. The act of dedication was administered by the Rev. Loren Spaulding, during whose pastorate in the parish the remodeling program began. Other former pastors of the parish taking part in the anniversary services were: O. K. Blomelie, Carl Nelson, Hans Nelson, and Jersing Thompson.

Rev. Edwin Gundersen, a former pastor of the parish, and the Rev. John C. Kilde, Soldier, Iowa.

South Dakota

Scottsbluff, Neb. Parish worker during the summer in Calvary Church, parish of the Rev. A. H. Hovda, has been Miss Clarice Renslo, now a senior at Luther College.

Pacific

Silvana, Wash. Zion Church, parish of the Rev. J. H. Myrwang, will celebrate Sept. 5 the 70th anniversary of its founding. Guest speakers will be Dr. H. L. Foss, president of the Pacific District, and the Rev. Carl Foss, U.S. chaplain, both of them sons of the late Rev. L. C. Foss, who served the church years ago; and also the Rev. Herman E. Baalson, pastor of Zion Church from 1907 to 1924.

California

Ventura, Calif. The Ladies Aid and Mission Circle of Trinity Church, parish of the Rev. Owen E. Doely, held a Christmas-in-July benefit party July 29, and packed seven large gift boxes to be sent to the Eskimo mission at Shishmaref in Alaska.

OBITUARIES

Dr. Bryn J. Hovde

Dr. Bryn J. Hovde, alumnus of and former professor at Luther College, Decorah, Iowa, died Aug. 10 in Pittsburgh, Pa., where he has been executive secretary of the Pittsburgh Housing Association since 1952. He was born May 17, 1896, in Jersey City, N. J., a son of the late Rev. Christian J. M. Hovde and a grandson of the late Rev. Brynjolf Hovde, whose name he bore. In 1916 he graduated from Luther College, and in 1924 he was awarded the Ph.D. degree by Iowa University. He taught at Luther College 1919-23, later at several other colleges and uni sities. From 1945 to 1950 he was p dent of the New School for Social search in New York City. He was author of "Diplomatic Relations of United States with Sweden and N way" and of "The Scandinavian Co tries." He is survived by his wife, Theresse Arneson, two sons an daughter.

Mrs. J. W. Preus

Mrs. Linka Hjort Preus, widow the Rev. J. W. Preus (who died 1925), passed away at St. Louis P Minn., Aug. 13, 88 years of age. neral services took place Aug. 1 Our Saviour's Church in Minneap where her late husband served as tor from 1899-1920. She was a dau ter of the late Rev. O. J. Hjort Elizabeth, nee Ottesen. In 1887 married the Rev. J. W. Preus, t pastor at Eau Claire, Wis., moving Minneapolis twelve years later. Sh survived by five sons and three dau ters. Her sons Herman and Jacob pastors, and one of the daught Elizabeth, is the wife of the Rev. E. Wilson, Rio, Wis.

Mrs. O. N. Refsell

Mrs. O. N. Refsell (nee Joseph Peterson), Estherville, Iowa, died J 18, in her 67th year. Funeral serv were held July 21 in Estherville, Rev. L. G. Hinderaker officiating.

SCARVILLE, IOWA, CHURCH DEDICATED

The new church building of Immanuel Church in Scarville, Iowa was dedicated July with Dr. V. T. Jordahl, president of the South Central District, officiating. Imma Church is part of the parish of the Rev. J. C. Jorgenson. At the evening service the s day, the sermon was preached by the Rev. J. O. Tweten. The building, pictured ab seats 330 in its nave and is a brick structure with laminated wood rafters. The base contains among other facilities a large parish hall.

DIAMOND JUBILEE AT RURAL NORTH DAKOTA CHURCH

nland Church, four miles from Christine, N. Dak., observed on June 26-27 the 75th iversary of its founding. The sermon at the Sunday forenoon worship service was preached Dr. S. L. Tallakson, president of the North Dakota District. The main speaker at the rnoon service was Dr. Raymond M. Olson, ELC stewardship director. In the evening the day school gave an historical pageant, "They Bought the Kingdom," written by Mrs. . Falk; this service was concluded by an address given by Dean V. C. Boe of Concordia lege. Saturday services were: Worship service in the forenoon by the Rev. Johan Nilsen, was pastor of the parish 1924-30; an afternoon choral program; and in the evening eunion of confirmands, addressed by Dr. Jos. S. Knutson, president of Concordia Col-e. The present pastor of the church is the Rev. Robert L. Falk. The present church of the gregation, pictured herewith, was dedicated in 1912.

s born Dec. 2, 1887, at Wisner, Neb., l studied at the state universities of braska and Minnesota. For nine rs she was dean of women at Jewell heran College, Jewell, Iowa. In 1919 married Oscar N. Refsell, then a cher at Jewell College, later a lawyer Estherville. He died in 1943. She survived by two daughters and a nddaughter. She was an active rch worker.

The Rev. K. M. J. Mjaanes

The Rev. Kristian M. J. Mjaanes, ttineau, N. Dak., died July 28, in his h year. Funeral services were held y 31 at Manger Church near Bot-eau, the Rev. T. J. Weltzin officiat-. Speakers were District President llakson and the Rev. O. O. Lovaas. aanes was born Jan. 8, 1875, near ugesund, Norway. He came to .A. in 1893, attended Red Wing hinary 1897-1905, and Chicago Lu-ran Seminary 1905-07. He served the owing parishes: Elim-Ebenezer, Chi-o; Aneta, N. Dak.; Birmingham, a.; Grenville and Sisseton, S. Dak.; Bottineau, N. Dak. He retired n the parish ministry in 1943. In 2 he married Augusta Hiller, who vives him.

ANNOUNCEMENTS

Montevideo Circuit WMF will meet Oct. 7 at Clinton, Minn. Speaker: the Rev. Harold Martinson.

Glendive Circuit LDR will meet Sept. 26 at Savage, Montana.

Kansas Circuit will meet Oct. 9-10 at St. Paul's Church, Eureka, Kansas.

Free to anyone willing to pay transportation costs: 150 Hymnaries (text edition); 48 text edition Hymnaries, printed in 1913; and 36 copies of "Psalmebog." Write First Lutheran Church, 521 N. 8th St., Manitowoc, Wis.

For Sale: The following used Sunday school books in good condition: 5 copies of "My First S. S. Book"; 5 "God Speaks to Me"; 5 "Listening to God"; 3 "God's Chosen People"; 10 "Forward With Christ"—all with teacher's manual; 8 "On the Way"; 1 "My Second S. S. Book," with two teacher's manuals; 3 "March of Faith," no manuals. Purchasers pay postage. Write (making reasonable offer) to Mankato Lutheran Sunday School, Mankato, Kansas.

Wilson Church, Wilson, Wis., will observe its 65th anniversary Sept. 19. Speakers: Dr. Theo. Huggenvik and Pastors N. J. Holm and Edwin Gundersen.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

200 acre farm for sale in Swift County, Minnesota. 160 acres tillable. Located on county graveled highway. Buildings in good condition. Electricity, running water, well fenced, on school bus route. Close to town. 377-1A

720 acre grain and stock farm in Eastern Red River Valley, Marshall County, Minn., for sale. Half under cultivation, balance pasture and hayland. Buildings fair, new house, garage, other buildings. On mail, school bus and cream route, 5½ miles from town. Lutheran community. Price, $21.00 per acre. 377-2A

210 acre stock and grain farm for sale in Red River Valley. Good buildings, 6 room house, barn and other buildings. 2 miles to town, elec., mail and school bus route, 25 miles east of Fargo. Lutheran community. Price, $65.00 per acre. 377-3A

136 acre grain and stock farm in Waseca County, Minnesota, for sale. Good buildings, REA, never a crop failure. Price, $200 per acre. 377-4A

220 acre grain and dairy farm for sale in Goodhue County, Minn. Seven room house, large barn with water and silo, and other buildings. Can be had possession of Oct. 1st. Lutheran community. Price, $18,000. 377-5A

81 acre farm for sale in Flathead Valley, Western Montana. Very fertile soil, 63 acres under cultivation, balance timber and pasture. Spring water; buildings; ideal for grade A dairy; good for potatoes and truck gardening. Terms. 377-6A

240 acre farm in Southeastern South Dakota for sale. 118 acres under cultivation. Good water and soil; REA; telephone. Ideal stock farm. Close to school and Lutheran church. 377-7A

88 acre farm for sale, good soil, about 70 acres in crop. Large modern house. 4 miles to town. Located on hardtop state highway.

1 mile from Lutheran church. Juneau County, Wisconsin. Price, $8,000. 377-8A

Homes

For sale—Two family dwellings near grade and high schools. City bus at door; stoker heat; newly redecorated, in good condition. Located in capital city of Wisconsin. 377-9B

For sale—Two-family dwelling near grade school and stores, transportation. Nice large lot, newly decorated, in good condition. Lutheran churches, University; located in Wisconsin capital. 377-10B

For sale—new three bedroom home at Lake Mills, Wisconsin. For sale or rent to responsible parties. Oil heat, double garage, large lot overlooking lake. Lutheran church, schools, in city of 3,000, resort area. Price of rent is $110 per month. 377-11B

Businesses

Hospital building with 12 beds for sale in Roberts County, S. Dak.; all instruments, books, etc., still intact and for sale or rent also. Could be used for hotel or apartments. Includes family living quarters. 377-12C

Grocery store, stock, fixtures and building, 25x70, with full basement, for sale in Renville County, Minnesota. Warehouse, 25x32; all glass front; parking space. Price, $12,000. 377-13C

Filling station business and property for sale in all Lutheran Northern Iowa town. Will also trade. ELC church, good schools. God opportunity for young man. Home also available but not included. 377-14C

FOR RENT

Pleasant, comfortable large or small room in Lutheran home. Good location and convenient to transportation. One block from city park. Kitchen privileges, price reasonable. In Minneapolis, Minn. 377-15B

WANTED TO BUY

Lutheran couple would like to buy a home for the aged or a nursing home. Wife is a registered nurse. 377-16C

WANTED TO RENT

Man wants to rent business such as grocery store, service station or hotel, or to buy a small business of some kind. Will consider managerial position for someone. 377-17C

POSITIONS WANTED

Practical nurse desires position caring for elderly couple or people. No heavy work. 377-18D

HELP WANTED

Organist needed in Southern Minnesota church. Position includes teaching of private pupils. 377-19F

Position open for office secretary and hostess in a church institution on the West coast. 377-20F

Widowed businessman, no children, needs housekeeper who will also help part-time at store. Modern home, Central Minnesota. 377-21F

Housekeeper, age 30 to 40, wanted by single man on farm in Western North Dakota. Modern home. Lutheran. 377-22F

Young married man with commercial education wanted to work as junior officer in bank in South Dakota. Ex-serviceman preferred; good mathematician. Opportunity for wife to do typing also if desired. Position available toward end of year. New Lutheran church in town. 377-23G

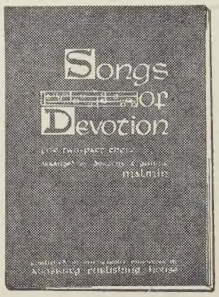
Young married man with elevator experience wanted in Lutheran community in South Dakota. Good opportunity for aggressive and capable man. Growing business. 377-24G

OF INTEREST TO THE CHOIR DIRECTO

PRONOUNCING POCKET-MANUAL OF MUSICAL TERMS Edited by Dr. Theodore B
Also included are the elements of notation and biographical dates of noteworthy m
cians.
DICTIONARY OF HAMMOND—ORGAN STOPS by Stevens Irwin
An introduction to playing the Hammond Electric Organ and a translation of Pipe-Or
stops into Hammond-Organ number arrangements $
THE SUCCESSFUL CHILDREN'S CHOIR by Ruth Krehbiel Jacobs $
THE AMATEUR CHOIR DIRECTOR by Carl Hjortsvang
A handbook for developing effective methods of choral leadership. $
ESSENTIALS IN CONDUCTING by Karl W. Gehrkens $

JUNIOR CHOIR COLLECTIONS

SONGS OF DEVOTION by Dorothy and Gunnar Malmin
This excellent collection of simple two-part arrangements provides a well-balanced re
toire for the treble-voice choir. Accompaniment is provided for all the numbers, but t
are also suitable for a cappella singing.



Contents: Adoration (Hebrew); Carol of the Flowers (Frenc
Carol of the Friendly Beasts (English); Come, Thou Holy Sp
(Rousseau); Come, Thou Long-Expected Jesus (Prichard); Di
Mystery (12th Century); How Shall the Young (Dahle); In
cation (Chorale, Anon.); Jesus, Lover of My Soul (Parry);
Lord Is My Shepherd (Koschat); Lord, We Come Before T
(Malan); Mother's Day Prayer (Malmin); My Faith Looks Up
Thee (Mason); My Jesus, As Thou Wilt (Weber); The Nar
Way (Malmin); O Sons and Daughters (French); Oh, Would
God (Malmin); Our Father Has Light (Danish); Praise the L
(Williams); Praise to the Christ Child (Malmin); Savior, Preci
Savior (Malmin); We Would See Jesus (Malmin).

SONGS AND HYMNS FOR TREBLE VOICES by Dorothy and Gunnar Malmin
Nineteen a cappella and seventeen with piano accompaniment. Two- and three-p
songs.
SONGS AND ANTHEMS FOR TREBLE VOICES by Dorothy and Gunnar Malmin
Five two-part and ten three-part anthems.
THE GREEN HILL—Junior Choir and Duet Book compiled and arranged by Katherine D
Thirty-five anthems—within the ability of young people but is also suitable for adu
$
HYMNS AND ANTHEMS FOR TREBLE CHOIRS, edited by Wohlfeil SSA
THE LITTLE CHURCH CHOIR BOOK, compiled and arranged by Lundquist
Thirty hymns and anthems for unison and two-part junior choir. $
TREBLE CLEF SONG SERIES Volume I
TREBLE CLEF SONG SERIES Volume II by Oscar R. Overby
Three-part arrangements for junior choirs or ladies' choruses. Intended for a capp
singing. Each volume
SACRED SONGS FOR JUNIOR CHOIR. Selected and arranged by Margaret Jo
Hoffman
Fifteen anthems and six responses for unison and two-part choirs. Brother James'
Come Gracious Spirit; Early Will I Seek Thee; Balm in Gilead; Holy, Holy, Holy;
How a Rose; O Lamb of God; O Leave Your Sheep; O Sons and Daughters; What Ch
Is This; What Shall We Bring; The Lord's Prayer; Tallis' Evening Hymn; Prayer of Tha
giving; Morning Hymn.

CHOIR ANTHEMS

1113	**All Hail the Power,** Shrubsole-Carford (E)	SATB
1094	**All Laud to God,** G. Winston Cassler (M)	SATB
8710	**All People Sing Praises,** Hokanson (M)	SATB
OX662	**At the Name of Jesus,** R. Vaughan Williams (M)	SATB
1543	**A Faithful Shepherd Is My Lord,** Nageli-Stein (E)	SATB
HA2005	**Father of Heaven Whose Love Profound,** Healey Willan (E)	SATB
9908	**For All the Saints,** Williams—arr. Shaw (M)	SATB
1126	**I Am the Vine,** Hovdesven (M)	SAB
1119	**I Heard the Voice of Jesus,** Tallis-Sateren (E)	SATB
1696	**In Steadfast Faith I Stand,** Bach-Heller (E)	SATB
1599	**Lord of All Being,** Malin (M)	SAB
1238	**A Mighty Fortress,** Luther-Otis (E)	SATB
I	**A Mighty Fortress,** Luther-Monson (M)	SATB
1097	**My God, How Wonderful** (Scottish Psalter), Arr. Overby (M)	(S)SATB
4-G1671	**Sanctus** (Holy, Holy, Holy), Schubert-Möller-Holst (M)	SAB
2046	**My Shepherd Will Supply My Need,** Arr. Virgil Thomson (M)	SATB
1099	**Song of Praise,** Frank Pooler (E)	SATB
1112	**Still With Thee,** Marie Pooler (M)	SATB
CM6697	**Surely the Lord Is in This Place,** Carl Mueller (M)	SATB
209	**Thy Kingdom Come, O Lord,** F. Melius Christiansen (E)	SATB
2010	**Treasures in Heaven,** Clokey (E)	SATB
1108	**Whoso Dwelleth,** Stanley Avery (MD)	SATB
1120	**Worship Responses** (E)	SATB

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Min

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Loving Remembrance

Memorial Wreaths—ELC

I heard a voice from heaven saying, , Blessed are the dead who die in the from henceforth: yea, saith the Spirit, hey may rest from their labors; for their follow with them. Revelation 14:13.

loving remembrance of dear ones de- d, the following gifts for the further- of the Kingdom of God have been .

From April 5 through April 15, 1954

ell, Larry, Hartington, Nebr., $5.
iberg, Fred, Hills, Minn., $7.
aim, Erick, Enderlin, N. Dak., $4.
e, Danny Lee, Frost, Minn., $74.
d, Martin, Sacred Heart, Minn., $54.
le, Fordville, N. Dak., $15.
Mark Arthur, Albert Lea, Minn., $2.
on, Mrs. Richard, Wyndmere, N. Dak., $25.
Mrs. B. O., Aneta, N. Dak., $15.
on, Edwin, Foley, Minn., $5.
son, Christine, Baltic, S. Dak., $4.
son, Judith, Baltic, S. Dak., $7.
son, Marjorie, Fort Dodge, Ia., $15.
n, A. E., Fort Dodge, Ia., $16.
ad, Laurence P., Morris, Minn., $27.50.
old, Ole, Arlington, S. Dak., $71.
Dr. J. F., Emmet, N. Dak., $22.
g, Mr., Madison, Minn., $3.
rd, Mrs. Thea, Sacred Heart, Minn., $15.
, Mrs. Olaf, Newman Grove, Nebr., $2.
Lena, Hartington, Nebr., $10.
dahl, Ole, Adams, Minn., $18.50.
orn, Earl, Bricelyn, Minn., $11.
Mrs. Ida G., Bricelyn, Minn., $21.
Michael, Sloan, Ia., $4.
aard, Christ, Kenyon, Minn., $23.
O. T., Minot, N. Dak., $2.
Charles, Minneapolis Minn. $5.

From April 19 through April 30, 1954

am, Albert, Elbow Lake, Minn., $5.
Mrs. Myrtle, Madison, S. Dak., $7.
lsrud, The Reverend O., Roland, Ia., $110.50.
son, A. A., Colfax, Wis., $12.
son, Mrs. Alma, Minneapolis, Minn., $34.
son, Bruce, Granite Falls, Minn., $61.
son, Mrs. Helen, Newark, Ill., $12.
son, Mrs. Iver, Dell Rapids, S. Dak., $15.
sen, Mrs. Lena, Superior, Wis., $3.
on, Carl E., Clinton, Wis., $10.
m, Albert, Westby, Wis., $2.
n, Adolph, Sacred Heart, Minn., $69.50.
n, Christian, Hayfield, Minn., $12.
n, Mrs. Ole, Hayfield, Minn., $53.
ger, Mrs. I. L., Madison, S. Dak., $155.
id, Mrs. Albert, Ostrander, Minn., $100.
, Mrs. Charles, Jackson, Minn., $5.
Charles, Madison, S. Dak., $2.
h, Oluf, Minneapolis, Minn., $21.
erton, Ira C., Odin, Minn., $67.
Marion, Wallingford, Ia., $9.
Mrs. Rachel, Aurora, Ill., $16.
son, Mrs. Agnes, Petersburg, Nebr., $2.
Mary, Carlos, Minn., $5.
d, Mrs. Thor, Hayfield, Minn., $57.
nson, Mrs. Anna M., Ladysmith, Wis., $5.
th, Mrs. O. C., Plaza, N. Dak., $20.
n, Bereth, Baltic, S. Dak., $5.
on, Lewis, Philip, S. Dak., $4.
son, Christ, Hamberg, N. Dak., $16.
son, Mrs. Hannah, Sioux Falls, S. Dak., $31.
d, The Reverend, Minnewaukan, N. Dak., $5.
son, Mrs. J. A., Sioux Falls, S. Dak., $10.
son, I. E., Ames, Ia., $145.
eth, Glenn, Dallas, Wis., $27.
nd, A. I., Oldham, S. Dak., $5.
te, Martin, Dawson, Minn., $8.
Carl, Twin Valley, Minn., $10.
ad, Lewellyn, Toronto, S. Dak., $44.65.
ialson, Mrs. Norman, Belmond, Ia., $31.
Mrs. Blanche, Flandreau, S. Dak., $5.
son, Margaret, Avenel, N. J., $15.
de, Phil, Big Timber, Mont., $2.
gard, Sam, Kindred, N. Dak., $14.
on, Mrs. Andrew, Hendrum, Minn., $5.
erson, Joseph, Colfax, Wis., $23.
erson, Laurits, Osseo, Wis., $28.
erson, Mrs. G. B., Glyndon, Minn., $5.
erson, Nels, Mondovi, Wis., $5.
n, Fay, Whitehall, Wis., $5.
n, Iver, Gary, Minn., $10.
akken, Mrs. Iver, Pelican Rapids, Minn., $5.
ngstad, Mrs. Lars, Plaza, N. Dak., $5.
erson, Mrs. Lillian, Forest City, Ia., $5.
erson, Mrs. Martha, Sheyenne, N. Dak., $5.

Hanson, E. J., Ruthven, Ia., $5.
Hanson, Mrs. Peter, Ryder, N. Dak., $23.
Haugan, Emma, Minneota, Minn., $7.
Haydon, Mrs. Julia, Dows, Ia., $1.
Hegdahl, Andrew, Madison, S. Dak., $6.
Henningsgaard, Ole, Mabel, Minn., $4.
Hermanson, H. J., Sioux Falls, S. Dak., $7.
Hesla, Mrs. Ova, Wakonda, S. Dak., $11.
Hirn, Mike, Plaza, N. Dak., $5.
Hoffman, Mrs. Anna, Superior, Wis., $5.
Holman, Maren, Aberdeen, S. Dak., $10.
Homme, Mrs., Kunz, Albert, Haugen, Wis., $10.
Hulberg, Olin, Whitehall, Wis., $11.
Hutchinson, R. H., Jackson, Minn., $5.
Jacobson, Henry, Stanhope, Ia., $79.
Jahnke, A. F., McFarland, Wis., $5.
Jensen, Peter L., Avenel, N. J., $5.
Johnson, Mrs. Albert, Barnesville, Minn., $14.
Johnson, Mrs. Anna Dorothea, Beach, N. Dak., $3.
Johnson, Colman, Nydahl, Carl, Sioux Rapids, Ia., $5.
Johnson, Erling, Colfax, Wis., $4.
Johnson, J. C., Cambridge, Wis., $5.
Johnson, Mrs. Marie, Waukon, Ia., $6.
Johnson, Ole M., Hoople, N. Dak., $28.
Jordahl, John, Calmar, Ia., $5.
Kimball, Mary C., Noonan, N. Dak., $2.
Kindseth, Peter, Gary, Minn., $34.
Kirchgatter, Mrs. W. A., Clear Lake, Ia., $58.
Kittlesland, Mrs. G. O., Mellette, S. Dak., $10.
Kjelland, Mrs. B. O., Hastings, N. Dak., $10.
Kjolsing, Mrs. Ressie, Atwater, Minn., $16.
Kjorlaug, Mrs. Peter F., Decorah, Ia., $27.
Klepp, Mrs. C., San Francisco, Calif., $10.
Knox, Carl O., Granite Falls, Minn., $2.
Konald, Doris, Minneota, Minn., $5.
Laingen, Mrs. Palmer, Madelia, Minn., $30.
Lande, Mrs. Andrew, Huxley, Ia., $9.
Larson, Mrs. A. J., Kasson, Minn., $1.
Larson, Mrs. Hilda, St. James, Minn., $34.50.
Larson, Mrs. John, Ada, Minn., $5.
Larson, Osmond, Huxley, Ia., $44.
Lee, Mrs. John H., Lily, S. Dak., $19.
Lee, Mrs. Ole K., Barrett, Minn., $11.
Lietch, Mrs. Ada, Underwood, Minn., $6.
Lilliskau, B. J., Vincent, Ia., $3.
Lipski, Mrs Bernice, Minneapolis, Minn., $10.
Loner, Elmer, Nunda, S. Dak., $53.
Marshinsky, Mrs. Jean, San Francisco, Calif., $17.25.
Mason, Eli, Grand Mound, Ia., $19.
Matteson, Mrs. Julia, Canby, Ore., $77.
McCarney, Mrs. J. A., Brocket, N. Dak., $10.
Meyer, Mrs. Emma, Bristol, S. Dak., $12.
Minu, Estor, Toronto, S. Dak., $14.
Moe, Thomas C., Audubon, Minn., $4.
Moen, John, Hammer, S. Dak., $48.
Mohagen, Ed, Elbow Lake, Minn., $9.
Mohs, Otto, Frederic, Wis., $14.
Morstad, Mrs. Simon, Veblen, S. Dak., $24.
Natwick, Bertha Marie, Nunda, S. Dak., $54.
Nelson, John, Britton, S. Dak., $12.
Nelson, Dina, Oldham, S. Dak., $6.
Nelson, Elmer J., Atwater, Minn., $24.
Nelson, Enoch, Baldwin, Wis., $2.
Nelson, Peter M., Brookings, S. Dak., $8.
Nelson, Mrs. Wm., Devils Lake, N. Dak., $8.
Nessen, Carl, Nunda, S. Dak., $1.
Norgord, Christ, Hartland, N. Dak., $2.50.
Odland, Arthur W., Hurley, S. Dak., $8.
Oium, Laverne, Mondovi, Wis., $5.
Olsen, A. J., Hamberg, N. Dak., $40.
Olson, Clarence, Milan, Minn., $60.
Olson, Gilman, Adams, N. Dak., $15.
Olson, Mrs. Hans, Superior, Wis., $10.
Paddleford, Mrs. J. F., Stratford, S. Dak., $2.
Pederson, Johnnie, Nunda, S. Dak., $22.
Pedersen, Leonard, Grand Mound, Ia., $12.
Peterson, Mrs. A. G., Milan, Minn., $10.
Peterson, Andrew, Huxley, Ia., $13.50.
Peterson, Mrs. Sidney, Whitehall, Wis., $4.
Pexley, Seuser, Glenville, Minn., $5.75.
Quickstad, J. P., Peterson, Minn., $42.
Ritland, Ole, Dawson, Minn., $12.
Rosendal, Mrs. Hansina, Decorah, Ia., $3.
Rosvig, Henry, Hastings, N. Dak., $5.
Ruble, Mrs. Carrie, Douglas, N. Dak., $22.
Rud, Casper, Montevideo, Minn., $67.
Severson, Sever, Calmar, Ia., $5.
Shippe, Geo., Marshall, Minn., $3.
Skaalerud, Arnold E., New London, Minn., $12.
Smithback, Lucinda, Cambridge, Wis., $5.
Solso, Arthur, Petersburg, Nebr., $3.
Sorenson, Mrs. Carrie, Tuttle, N. Dak., $5.
Sorte, Mrs. John, Madison, Minn., $6.
Stae, Mrs. Eline, Superior, Wis., $25.
Stahl, Mrs. Bertha, Jackson, Minn., $5.
Stahl, Mrs. Bertha, Windom, Minn., $11.
Stondahl, Louise, Moorhead, Minn., $50.
Stortroen, The Rev. Albert, Mahnomen, Minn., $5.
Stramsvold, Mrs. A. B., Larimore, N. Dak., $5.
Stueland, Carl, Grand Mound, Ia., $66.
Summers, John Edward, Litchfield, Minn., $4.
Sundby, Olaf, Barrett, Minn., $3.
Swanberg, Mrs. J. M., Sisseton, S. Dak., $26.
Swandahl, Mrs. O. S. Huxley, Ia., $50.
Swenson, Ole H., Granite Falls, Minn., $6.50.
Swenson, Mrs. Theodore, Decorah, Ia., $28.
Tharsvold, Ole, Lake Preston, S. Dak., $20.
Thoe, Mrs. Peter, Fordville, N. Dak., $10.
Thoen, G. D., Moorhead, Minn., $13.
Thompson, Henry, Hayfield, Minn., $15.
Thompson, Mrs. Nettie, DeForest, Wis., $10.
Thorn, Mrs. Robert I., Cooperstown, N. Dak., $2.
Torgeson, Andrew, Almont, N. Dak., $1.
Turmo, Mrs. Olaf, Galesburg, N. Dak., $10.
Udgaard, Ole, Lowry, Minn., $4.
Vee, Mrs. Ida, Bricelyn, Minn., $10.
Vikre, Mrs. Josephine, Decorah, Ia., $12.
Wahl, Mrs. L. O., Baldwin, Wis., $27.50.
Wangen, Phillip, Parkland, Wash., $16.
Waters, Mark, Austin, Minn., $11.
Wavell, H. J., Sioux Falls, S. Dak., $2.
Weberg, John, Inwood, Ia., $10.
Westgard, Christ, Kasson, Minn., $1.
Widseth, John, St. James, Minn., $5.
Wood, Mrs. Arthur, Baltic, S. Dak., $17.

From May 3 through May 14, 1954

Aakhus, Mrs. Ole, McIntosh, Minn., $5.
Aarthun, Mrs. J., Rugby, N. Dak., $22.
Andersen, Mrs. O. J., Astoria, S. Dak., $5.
Anderson, Belle, Adams, Minn., $31.
Anderson, Carrie, Glenwood, Minn., $11.
Anderson, Mrs. Ole, Hendricks, Minn., $96.
Armstrong, Jack, Emmetsburg, Ia., $1.
Anderson, Carrie, Glenwood, Minn., $11.
Anderson, Belle, Adams, Minn., $31.
Baldner, Martin, Adams, Minn., $9.
Balmer, Frank, Wildrose, N. Dak., $5.
Barber, Mrs. B., Oakland, Calif., $1.
Barber, Mrs. Emma, Van Nuys, Calif., $10.
Baumen, Mrs. Gus, Mellette, S. Dak., $119.
Benson, Mrs. Ben, Blue Earth, Minn., $2.50.
Berget, Hans, Roslyn, S. Dak., $18.
Berqvam, Mrs. Hjalmer, Cannon Falls, Minn., $37.
Bladholm, Clifford, Marshall, Minn., $25.
Blom, A. J., Pulaski, Wis., $14.
Bodine, Mrs., Audubon, Minn., $5.
Bottleson, Mrs. Carrie, Blue Earth, Minn., $27.75.
Boyer, Mrs. T. J., Ada, Minn., $5.
Brager, Oscar, Modena, Wis., $8.
Breck, Oscar, Waseca, Minn., $6.
Brende, Mrs. Oscar, Dell Rapids, S. Dak., $11.50.
Brown, John P., Atwater, Minn., $35.
Buesing, Carl, Glenwood, Minn., $14.
Carlson, Frank, Puyallup, Wash., $52.50.
Carlson, Peter, Kelvin, N. Dak., $5.
Collins, Judith Ann, St. Cloud, Minn., $3.
Danielson, June, Fountain, Minn., $5.
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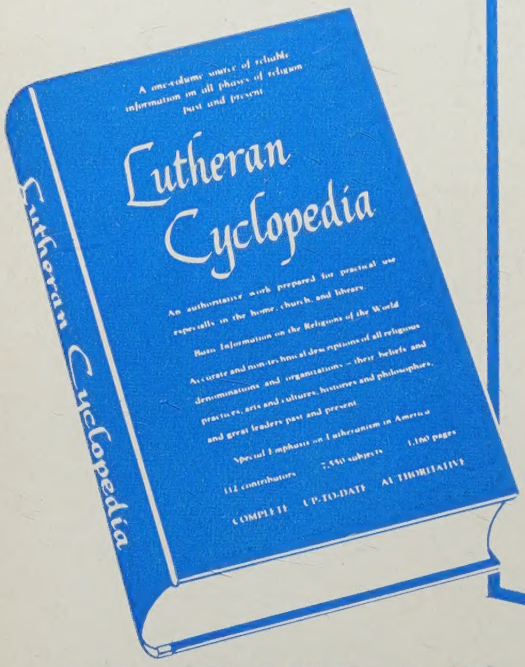
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